

AROUND
THE
HOME TABLE

REV. J. C. JACOBY, A.M.



Class BX8065

Book .J3

Copyright N^o _____

COPYRIGHT DEPOSIT.



Sincerely Yours
J. B. Jacoby

AROUND THE HOME TABLE

BY

REV. J. C. JACOBY, A. M., D. D.

PASTOR OF THE TRINITY EVANGELICAL LUTHERAN CHURCH,
BOULDER, COLORADO

PHILADELPHIA, PA.

THE LUTHERAN PUBLICATION SOCIETY

EX-2556
J3

COPYRIGHT, 1911,
By J. C. JACOBY.

61.02
©CL A286J92

[Faint handwritten notes]

—

	PAGE
CHAPTER VIII.	
THE RELATIONS OF THE CHRISTIAN HOME TO THE CHURCH	194
CHAPTER IX.	
IS THERE SALVATION OUTSIDE OF THE CHURCH ?	209
CHAPTER X.	
THE SABBATH	224
CHAPTER XI.	
TRUE MANHOOD, OR A CHAPTER FOR YOUNG MEN	249
CHAPTER XII.	
TRUE WOMANHOOD, OR A CHAPTER FOR YOUNG WOMEN .	273
CHAPTER XIII.	
MARRIAGE	294
CHAPTER XIV.	
THE FUTURE STATE OF THE WICKED	322
CHAPTER XV.	
HEAVEN	347

AUTHOR'S PREFACE.

MUCH has been said and written about the subjects of the following chapters. But the matter is either in such voluminous form as not to be accessible to the ordinary home, or it is scattered so promiscuously about amid the great mass of literature—"here a little, and there a little"—that only here and there bits of it reach the class of readers designed to be reached with this little volume.

Though this is preëminently a literary age—an age in which it may truly be said, "of making (Eccl. xii. 12) many books there is no end,"—yet not every home can be supposed to own a library. Many can not afford it, others do not care for it. And yet it is commonly presumed that all Christians are, to a certain extent, conversant with the fundamental doctrines and principles of their Christian profession. Whether we presume too much in this or not, is not for us to say. Suffice it to say, however, that Christian intelligence is generally admitted to be the precursor to a whole-

some spiritual growth. The need of the age, therefore, is a simpler and more specific treatment of the vital points of Christian doctrine and living. Hence, it is the author's purpose to place within the reach of every home that which is so vital to their highest interests, and to present it in such simple and practical form as to be easily comprehended by the most ordinary reader. And if in so doing he can contribute anything toward the amelioration of God's people in their homes, and to the efficiency of their service there; or perchance lead some from their sins to peace with God, he will be more than satisfied.

Respectfully yours,

J. C. JACOBY.

SEPTEMBER, 1892.

PREFACE TO SECOND EDITION.

MORE of a preface than that of our first edition is entirely unnecessary except to say that this second edition is published in response to the numerous requests for it. After a careful revision of the former text and a prefix of two chapters (The Inspiration of the Scriptures and The Immortality of the Soul), both so vital to the complete round of subjects essential to the larger range of Christian intelligence in the ordinary Christian home, we offer our readers our present edition in the ardent hope that every reader may find it instructive, helpful, and an inspiration to a nobler and more useful Christian life.

J. C. JACOBY.

INTRODUCTION.

IT was Bacon who said, "Reading makes the man." The contribution of our reading to the formation of character and to the use we make of it in our lives is undoubtedly greater than many suppose. When every one's account is brought to the final settlement it will be discovered that the kind of reading we did counted in the scales for good or evil. Everybody is reading now. The vagrant boy, the thoughtless girl, the criminal, young or older, alike will be found to be familiar with the soiled "paper cover," often full of exciting mystery, and alas! how often of evil suggestion. How few realize what an insidious snare there is in much of the reading done to-day. Every page appeals to thought or passion. The issue in every instance must be put down to profit or loss. The reading in our homes is really a vital thing. Its influence is often subtle. It does not sound a trumpet at its coming. Its touch is gentle, but when it is evil its retribution often has the

rage of a storm in it. Parents give attention to the education and the health of their children when they are often sadly indifferent about their reading.

Quietly hundreds and thousands of the young to-day are becoming the victims of a kind of reading that is hostile to all that is noble and essential to right living. To say the least, it is often averse to anything that is serious and reverent. The appetite for that which is flippant, sometimes vulgar, in its suggestions, is having for many in this reading day, a keen edge put upon it. Like the drink habit, every day adds to the demand made for more, until in not a few cases, debauch and ruin follow. Any book that offsets or would in any way counteract this evil should be heartily welcomed in the homes of the people. The author of "Around The Home Table" has furnished such a book. It is not a theological treatise, but it is decidedly Christian and scriptural from the first to the last page. In doctrine it is strong and safe. Its mission is to impart instruction very much needed. What better could father or mother do than to read aloud a portion of it on each Lord's Day. A single page of it every morning, along with the open Bible, would furnish a wholesome

inspiration and a safeguard for all the responsibilities and happenings of the day. The style of the book is simple and pleasing. Its chapters are timely and adapted to all. The aged and the young alike will find a sufficient help in it under all conditions. It has in it a devotional element. Thoughtfully read it will edify the Christian, impart wise counsel to the perplexed, quicken the conscience of the erring, and enkindle an urgent inspiration in those who have grown weary in well-doing.

Besides, there is in it that which will impart comfort to those who in any measure have come to share the fellowship of Christ's sufferings. The writer of this introductory note could heartily wish that "Around The Home Table" might find a place in a multitude of homes, and so become a continuous and gracious beatitude to all who read it.

We bid the messages it brings Godspeed.

M. RHODES.

ST. LOUIS, MO., *Sept. 3, 1910.*



CHAPTER I.

INSPIRATION OF THE SCRIPTURES.

“ALL Scripture is given by inspiration of God.”
2 Tim. iii. 16. “Holy men of God spake as they
were moved by the Holy Ghost.” 2 Pet. i. 21.

That the Bible is the world's most wonderful book is a well-nigh universal admission. No such book has ever been written in any age of the World's history as the Bible. And hence that it has been given by inspiration of God is questioned by persistent skeptics only.

While scholars are not wholly agreed as to the manner or method of the inspiration of the Bible the following definitions may aid our readers in forming simpler and clearer conceptions of God's plan of communicating His will to man: “By inspiration of the Scripture we mean that special divine influence upon the minds of the Scripture writers, in virtue of which their productions, apart from errors from transcriptions, and, when rightly interpreted, constitute an infallible and sufficient

rule of faith and practice." (A. H. Strong, Sys. Theol. p. 95.)

"The supernatural action of the Holy Spirit on the mind of the sacred writers whereby the Scriptures were not merely their own, but the Word of God." (A. R. Faussett, Bib. Cyclo. p. 308.)

"Inspiration is that divine influence by virtue of which the truths and facts given by revelation, as well as other truths and facts pertaining to God's kingdom, are spoken or written in a truthful and authoritative manner." (H. B. Smith, Int. to Christ. Theol. p. 204.)

"Inspiration is the divine communication of the permanent truths of the kingdom of redemption, in an organic way, to the writers of Scripture, which gives these writers their unique place in the offices of His kingdom." (G. T. Ladd, Doc. of Sac. Script. vol. II. 464.) Inspiration is the divine influence exerted on the writers of the Bible by which they were guided, enlightened and preserved from error (J. A. Brown, D. D., LL. D., Lect. On Theol. p. 210.)

In whatever form these several authors have given expression to their thoughts, but one idea predominates; namely that "*Holy men of God spake as they were moved by the Holy Ghost.*"

How these "Holy men of God" were thus moved we are not told, nor does it matter. The great Gerhard has suggested, however, that these "Holy men of God" were men whom God elected and called for the express purpose of committing to writing, through them, His revelations, and that they were properly called "*The Amanuenses of God.*"

There are however several different theories as to the extent and method of the inspiration of the Scriptures, prominent among which are but two which time and space will permit our mention: The first is that of "*The Plenary Inspiration of the Scriptures,*" which means that the whole letter of the Scriptures was inspired; that its words were immediately dictated by the Holy Ghost, and are literally the words of God and not of men. According to this theory, "the writers of the Bible were nothing more than the penmen of the Holy Ghost, under whose control they vibrated as the strings of the harp in the hands of the musician: They were as a piece of mechanism touched by God's own hand." Or, as another has put it, "every verse of the Bible, every word of it, every letter of it, is the direct utterance of the Most High." The second theory of inspiration which

we mention here is that the writers of the Bible spake as they were moved by the Holy Ghost—the Holy Ghost dictating only the thought but not the word. According to this theory the Holy Ghost so completely filled and controlled the minds of the writers with the thought to be expressed that they could not err—it was virtually and truly the mind of God expressed in words by human lips and penned by human hands. By this theory no difficulty is found in accounting for the idiosyncrasies of the respective writers. But without detaining our readers with a discussion of the relative merits of these two theories, one thing to our mind is evident, namely, that God moved and directed these men to give to the world a correct revelation of His will, plans and purposes, so that men need not err if they would know and do His will. Hence we feel inclined to give attention to the more practical side of this subject by giving some reasons for believing the truth of the Scriptures, “*All Scripture is given by inspiration of God.*” *Why do we believe that the Bible is inspired?* This is the important question. The declarations at the head of this chapter are not mere assertions. They are stubborn facts. But now that our readers may feel sure that their faith in the Bible as an inspired Book is well grounded let us look at the Bible,

I. *As an Inexhaustible Treasury of Truth.*

John Quincy Adams once said: "In whatever light we regard the Bible, whether with reference to revelation, to history, or to morality, *it is an invaluable and inexhaustible mine of knowledge and virtue.*" Another has said: "The scholarship of the ages has gone to the Bible for light and information on all subjects." Philosophers, astronomers and scientists alike have gone to this "Book of Books" for the fundamental laws and principles underlying their respective lines of work. The philosopher has found in it all the fundamental principles for the best system of philosophy; the astronomer has found in it the great laws and principles of the solar system; and the scientists have gone to her mines of truth to satiate their desire for the true principles of all science. Or as another has said: "The great body of modern scientists have made the Bible their refuge. It is the mighty ship in which they have ploughed their way through the sea of science and sailed over all its tossing waves. *It is the great depository of all truth.* The philosophers, the giants of so-called modern science, the metaphysicians, geologists; nay, the whole concourse of scientific minds—all have fled to the Bible as a common treasury of all truth." And what is

most wonderful about it all is that the strongest and keenest minds which have ever blest the world with their research have, with life-long efforts, endeavored to fathom the depths and bounds of the truth of the Bible, at last to stand in utter amazement at the as yet unexplored mines of truth. And having been thus subjected to the most scrutinizing research, the Bible still remains the same inexhaustible treasury of truth, discovering to the world daily truths new and fresh—truths equally wonderful and inspiring as any ever before discovered. No human mind has ever yet looked to the bottom of this mine of truth.

It is said that the learned Dr. Charles Elliott was a life-long and persistent Bible student, and when in his seventy-seventh year, just a month before his death, having read the Old Testament through in three weeks, while intently reading his Bible one day his daughter asked him, "Father, what are you reading?" he promptly replied, "I'm reading the news, daughter." To him the Bible was, after a life-long research, a book of news. Professor Dana says: "The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word." From

the pen of Professor Hitchcock we quote the following testimony: "All along the outskirts of science infidelity has, from time to time, erected her imposing ramparts and opened fire upon christianity from a thousand batteries. But the moment the rays of truth were concentrated upon these ramparts they melted away." Goethe is quoted as saying: "It is a belief in the Bible which has served me as the guide of my moral and literary life." The great Rousseau said: "I must confess that the majesty of the Scriptures strikes me with astonishment." Coleridge testified: "I know that the Bible is inspired because it finds me at greater depths of my being than any other book." Patrick Henry, pointing to the Bible, said: "Here is a book worth more than all other books which were ever printed." The great Doddridge is quoted as having said: "Men are indebted to the Bible for the vast store of knowledge which they have acquired. And yet, strange to say, they have never gone very far beneath the surface of this Book of God for all which they know."

But how unlike this are all the books of human composition! The well composed tragedies of Euripides; the densely written histories of Thucydides with every syllable pregnant with thought;

the works of Lysias with their well formed and concisely written sentences ; the great Phocion, with his special faculty of saying ("multum in parvo") much in few words; besides Homer, Plato, and others; and the productions of the master minds of modern times, such as Butler and others have all been mastered. Every nook and corner of them has been perused and mastered by other human minds. But could we take but one telescopic view of the as yet unexplored field of divine truth in the Bible, like the disciples on the mount of transfiguration, or Saul of Tarsus on his way to Damascus in the presence of the post-incarnate Christ, we should fall with our faces to the earth in utter amazement and awful reverence. But whence came this inexhaustible—this infinite mine of truth? If men had composed it surely human minds of equal strength could fathom the utmost depth of its truth. But the fact that this has not been done is "*prima facie*" evidence that it has been given by a superhuman mind—by inspiration of God. For truths of infinite magnitude can be given alone by the infinite mind. And so we read, "All Scripture is given by inspiration of God ;" "Holy men of God spake as they were moved by the Holy Ghost."

But another impress of divinity in this Book of Books is found,

II. *In its Prophecies.*

Prophecy may be defined as "a miracle of knowledge." The prophecies of the Bible are many and very wonderful ; and are of such a character as to make it impossible to account for them on any other ground than that of inspiration. A miracle may be defined as "a supernatural act"—an act which can not be devised by human wisdom nor performed by human strength. And so these prophecies—these miracles of knowledge—can be accounted for only on the ground of supernatural acts. No human mind has been able to pierce the veil and look into the distant future with such certainty and accuracy as the prophets of antiquity have done. Many of their prophecies have already been fulfilled with wonderful precision, while others are now in course of fulfillment. The mention of only a few of those which have already been fulfilled will answer our purpose.

For example, the fate of Babylon was written in prophecy long before it actually became an event in history. The prophet Isaiah (xiii. 19-22) wrote as definitely as the pen of the modern his-

torian concerning the destruction of this ancient city. "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." This prophecy was uttered about seven centuries before Christ. A little later (about 595 B. C.) we have the prophecy of Jeremiah (li. 36, 37) concerning the same fate of this ancient city. "Therefore thus saith the Lord; behold I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant."

In these prophecies we have stated the fact that this ancient city should become a place of utter

desolation. Daniel (v. 25-31) gives us an account of the destruction of Babylon in connection with his interpretation of Belshazzar's dream. The fulfillment of the former prophecies here recorded by Daniel took place about fifty-seven years after the prophecy of Jeremiah, and about one hundred and seventy-four years after that of Isaiah. Aside from Daniel's account of the fulfillment of these prophecies, profane history bears testimony to the fact that Babylon was laid in utter ruins, and became a dwelling-place for the wild beasts. Ridpath, one of the world's most authentic historians, gives us the following graphic description of Babylon's capture: (*Hist. of the World*, Vol. I., p. 296) "Meanwhile, the Babylonians, in contempt of an enemy whom they supposed to be foiled in his purposes, made unusual preparations for the great feast. The young prince, Belshazzar, gave himself up recklessly to the occasion. A thousand nobles were invited to a royal banquet at the palace. There was splendor within and darkness without. It was the night of doom. While the revel was going on in the wild abandonment of victorious debauchery, the hardy Persian was opening the sluices into his canals above the city. The river began to sink, but made no moan. The invaders

hurried along the banks to the wall of the city. There was no alarm. The river had left on either side a broad space of bare ground. The Persians passed in without opposition. The noise of the festival resounded afar. The river gates were seized by the invaders, who now sounded the tocsin and began the assault. It was a gigantic massacre. The drunken Babylonians fled in all directions. The prince Belshazzar and his nobles were slain at their banquet, and dawn found the victorious Persians in complete possession of the city. * * * "The beauty of the Chaldees' excellency faded like the shadow of a pageant from the great canvas of history, and the glory of Babylon began to hide itself under the dust and ruin of the ages."

These prophecies, with their fulfillment, are so remarkable that no one has attempted to account for them except on the ground of their inspiration. But Nineveh is another illustrious example of the same sort. Both Nahum (i. 8; ii. 8, 13) and Zephaniah (ii. 13, 14) prophesied concerning its destruction about seven hundred years before Christ. Profane history says that the Medes and Chaldeans took Nineveh and laid it in utter ruins 605 B. C., or 95 years after the prophecy was uttered. To this Weber (Outlines of Universal

History, p. 10) adds this testimony: "A hundred and twenty years after the reign of Salmanasser, Nineveh was taken and destroyed by the Medes and Chaldeans, and the visitors divided the land among themselves. * * * Antiquities and works of art are still dug up from the ground where Nineveh once stood." No human mind, uninspired, has ever been able to peer into the future, with any degree of certainty and precision for a single day. Indeed the Bible has spoken plainly concerning it. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." (Prov. xxvii. 1). And yet these prophecies uttered, varying from a half to almost two centuries prior to their fulfillment, were as concise and accurate as any historian could possibly describe them after they had actually become events of history. But how shall we account for all this except on the ground of inspiration? Ah! The divine mind alone can look into the future and view it as if it were in the past. For to the divine mind the past and the future are alike. For truly, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8).

But let us next note some of the prophecies relative to the coming and work of Christ for further

illustrations of this thought: In Genesis (iii. 15) we have the initiatory prophecy of the work of redemption by Christ, and of His final triumph over the work and power of the devil. A fearful conflict is here prophesied. The seed of the woman (Christ) shall bruise the serpent's head; and the serpent (Satan) shall bruise His (Christ's) heel. But in the conflict "The Lion of Judah" should have a glorious victory. That our Lord has fulfilled this prophecy in His work of redemption of the world from sin and the power of Satan unto God, and "in bringing life and immortality to light among men," needs no argument to prove. The daily experience in the common lot of men is the indubitable argument in this case. A little later in this book (Gen. xlix. 10) the time of Christ's coming is foretold: "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." Judah did hold the scepter or royal authority till Shiloh came. But the evening of Judah's reign and the dawn of Shiloh's advent were well-nigh simultaneous events in history. But within a generation after Christ's crucifixion, according to His own prediction, Jerusalem was destroyed, the whole civil and ecclesiastical state subverted, and all dis-

tion among the poor harrassed remnant put to confusion; and its subjects scattered abroad over the face of the earth. And to this day they have been even more destitute of the scepter and a law-giver than during their Babylonian captivity.

The Evangelical prophet (Isaiah xl. 3, 4) directed the thought of the people to the forerunner of Christ. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." In the gospel by Matthew (iii. 1-3) we have the record of the fulfillment of this prophecy. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. For this is He that was spoken of by the prophet Esaias, saying, 'The voice of one crying in the wilderness,' " etc. It does not require the eyes of a seer to recognize the fulfillment of this prophecy in the preaching and work of John the Baptist as preparatory to our Lord's advent and work in the progress of the execution of the plan of redemption.

Besides these Micah (v. 2) foretells the place of Christ's birth more than seven hundred years before it came to pass. And Zechariah (ix. 9) foretold his triumphal entry into Jerusalem nearly five hundred

years before the actual scene occurred; and in almost the same breath (xi. 12) His betrayal for thirty pieces of silver. And even David's prophetic eyes were not closed upon the doleful scenes of Calvary. But looking far out into the distant future he described the scene of mockery and revelry as vividly as it was possible for an eye-witness to portray the actual scene.*

These prophecies have all been fulfilled with wonderful accuracy, and their fulfillment attested to by both sacred and profane historians. They are simply such unmistakable and self-evident "*miracles of knowledge*" as all the world is forced to own, and as such prove beyond a question to all reasonable minds the inspiration of the Scriptures.

But let us follow these thoughts with a brief consideration

III. Of The Splendor Attending The Birth, Crucifixion and Resurrection of Christ.

A miracle may be defined as "A supernatural act, that is, an act which cannot be accounted for by natural causes, but requires a supernatural agency, without the sphere of nature." With this definition in mind let us view

* Compare Psalm xxii. 7-18 with Matt. xxvii. 39-43.

1. *The Scene of our Saviour's Birth.* We find ourselves at once in the midst of an innumerable multitude of people. Bethlehem, the City of David, is thronged to its utmost capacity. There is no longer any room in the inn for the ingathering multitudes. No room in any inn could be found for Joseph and Mary. With many others of their company they find shelter with the beasts of burden. The shades of night gather about them. The wearied multitude, shrouded in the darkness of night, is hushed in silence. But amid the sleeping throng is cradled a new-born babe in a manger. It is Christ, the Lord of prophecy. Not far out across the hill country of Judea the humble shepherds are watching their flock. "And lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the Angel of the Lord said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying,

Glory to God in the Highest, and on earth, peace good-will toward men. And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even to Bethlehem and see this thing which is come to pass, which the Lord hath made known to us. And they came in haste, and found Mary and Joseph and the babe lying in a manger." Luke ii. 9-17.

"On that night, indeed, it seemed as though the heavens must burst to disclose their radiant minstrelsies; and the stars and the feeding sheep, and the 'light amid the sound in the darkness and stillness,' and the rapture of faithful hearts, combine to furnish us with a picture painted in colors of heaven." Ah! But the scene is not yet complete. In yonder firmament there arises a star in all the brightness and splendor of heaven. The eyes of the Wise men of the East are fixed upon it. They behold in its twinkling the glory of the Lord. As if directed by the finger of God they come to Jerusalem, inquiring of Herod, the king, "where is He that should be born King of the Jews? For we have seen His star in the East, and are come to worship Him. * * And lo, the star, which they saw in the East, went before them till it came and

stood over where the young child was." Matt. ii. 1-9.

Amid the indifference of a world unconscious of its deliverer, God led these Wise men from the East to witness the miraculous glory and splendor attending the birth of our Lord and to worship Him in His humble cradle. It was a most marvelous scene indeed. But from this scene of matchless splendor let us turn,

2. *To the Scene of our Lord's Crucifixion.*

This was a sad but no less wonderful scene than the former. It took place only six miles from the place of the former scene. It was in the city of Jerusalem. Not unlike in the former scene, the city was thronged to its utmost capacity. The multitude had gathered for the feast of the Passover. Through the midst of this great concourse of people the wicked Jews pressed their way through the crowded streets with one whose back was all lacerated and bleeding from the scourging He had received at their hands. They were wending their way towards a place without the city called Golgotha. On reaching the place three crosses were reared. On each cross was suspended a person. Over the head of the middle one was

the superscription, "*This is Jesus of Nazareth, the King of the Jews.*" A scene of mockery which challenged description followed. Jesus agonized and expired. But, lo, even the sun would do obeisance to its Maker in this doleful hour by veiling its bright light. What consternation must have filled the hearts of this great concourse of people as they were suddenly left in midnight darkness at noonday! How the guilty conscience of Caiaphas, the High Priest, must have quailed as the veil of the temple was suddenly rent in twain from the top to the bottom! What confusion must have prevailed in those crowded streets in this thick darkness for three long hours while the earth was quaking and trembling to its very centre; and the rocks are rent in pieces! Many great and good men have died and passed away, but never has the world witnessed such a display of miraculous splendor and power. No wonder the testimony came from among the by-standers, "*Truly this was the son of God.*" And David prophesied truly (Psalm cxviii. 23), "This is the Lord's doing: it is marvelous in our eyes."

But Jesus is laid away in Joseph's new sepulchre only to renew the scene of wonder. The morning of the first day of the week is dawning. Hark!

The earth quakes. Behold, the Angel of God has descended and rolled back the great stone from the door of the sepulchre. And lo, He whom they crucified and laid away has come forth. Ah! See how the keepers tremble and are become as dead men in His presence! And the very resting-place of the sleeping saints has been disturbed. The graves are opened, and the sleeping saints have been awaked, and are going into the city "bringing glad tidings of great joy" to many. Ah! Wonder added to wonder has only added to the confusion and consternation of a confounded people. And it might truly have been said of these wonders as of a previous occasion, "it was never so seen in Israel." No, and it never has been so seen except at the hands of the God of Israel.

But what has all this to do with the inspiration of the Bible? Everything: These wonders have all been foretold by the prophets and fulfilled, and become authentic events of history. These miracles of knowledge can be accounted for only on the ground of their inspiration of God. For if the human mind cannot comprehend them how much less conceive and write them. But besides this, He whose birth, death and resurrection were at-

tended by these scenes of miraculous splendor and power; He, of whom it was said in the midst of this marvelous scene, "truly this was the Son of God," has declared that this book is the inspired Word of God. Listen to the Lord of glory as He quotes Psalm cxviii. 22 (Matt. xxi. 42): "Jesus said unto them, did ye never read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvelous in our eyes.'" And then making the application to His hearers for their unbelief of the Scriptures, adds (v. 43), "therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." But again (John x. 34-36): "Jesus answered them, is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the Word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?"

And so in every stage of our Lord's public ministry, because of His persistent use of the Scriptures as the Word of God, the unbelieving made confession of His divinity. Of Him they said

(John vii. 46), "Never man spake like this man."
"And when the devil was cast out the dumb spake: And the multitude marvelled, saying, it was never so seen in Israel." Matt. ix. 33. "Now when the centurion, and they that were with him, watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, truly this was the Son of God." Matt. xxvii. 54. Therefore, if He to whom divinity was thus ascribed quotes the Bible as the Word of God, will any one presume to gainsay His testimony? Ah, no! But the testimony of the great Fawcett has found a responsive chord in the hearts of the Christian world:

"How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

It sweetly cheers our drooping hearts
In this dark vale of tears;
Life, light and joy it still imparts,
And quells our rising fears.

This lamp, through all the tedious night
Of life, shall guide our way,
Till we behold, a clearer light
Of an eternal day."

But let us follow this

IV. *With a Brief Historical Account of the Bible as Another Witness to its Inspiration.*

History may be regarded, under ordinary circumstances, as a proper index to the thought and conviction of the popular mind. For men usually speak and act as they think and feel. Hence a few observations from history will answer our present purpose. We observe therefore,

1. *That the divine authority of the Scriptures was never questioned prior to the time of the advent of Christ into the world.* Wicked and ungodly persons, individually and collectively, disregarded, but never questioned the divine authority of God's Word. The most antique writings of which we have any knowledge treat the Bible as an inspired book. But if men had believed that the Bible was not an inspired book they would have said so, and treated it accordingly; and history, true to its mission, would have recorded the facts in the case. But strange to say we have no such records. But we observe,

2. *That profane history has never recognized any of the pretended revelations of the world as inspired books.* They are simply recognizing

them as factors in the false systems of religion. As such they properly enter the records of history. But if it had not been the common conviction among historians that the Bible was an inspired book, they would have placed it alongside of these pretended revelations simply as factors in history. But with wonderful discrimination they have without any exception accorded to the Bible the place which it alone deserves as "*The Book of Books*" as God's Word—branding all others as "pretended revelations." Historical facts like these can not be lightly regarded in forming our conclusions on this subject.

But we will conclude our thoughts on this subject by noting briefly,

V. *The Spiritual Power of the Bible in the World.*

The influence which the Bible has wielded over the world in the past, over all nations and people of the earth wherever it is read and taught, eternity alone will reveal. Wherever the Bible has been placed in the hands of the heathen and taught to their people, their gods, as if reverently bowing to the Omnipotent God, have crumbled and fallen, and their altars have been buried in the earth. By

the power of divine truth their selfish habits of life have been transformed into lives of Christian discipleship; their servile worship into a service of love; their disconsolate faces into those radiant with joy in the Holy Ghost; as the sun disperses the darkness of the night, causing all nature, with renewed life and vigor, to leap for joy at the morning dawn, so divine truth disperses the darkness of heathenism and sin, and becomes the power of God unto salvation to every one that believeth. Or, to use the figure of the Evangelical prophet (Isaiah lv. 10, 11), "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This prophecy in its course of fulfillment is witnessing the transformation of the kingdoms of this world into the kingdom of our Lord and His Christ. And in bringing about this blissful change the Bible stands alone as the One Book inspired of God to this end. It is the One Book of Books which leads in the civilization

and evangelization of the world. What has the Tripitaka of Buddhists done in either of these respects for the world? How much has the Koran of Mohammed contributed towards civilization or evangelization? What have either of these pretended revelations done for the amelioration of mankind? But the Bible is "exerting its benign influence over the civilized and the barbarous, the learned and the ignorant, the rich and the poor, the high and the low, blessing the king upon his throne and the peasant in his cottage; purifying the centers of civilization, and pursuing men with its conservative and elevating power to the utmost verge of human society."

Again, the Bible stands alone in its hold upon the human heart. When the finger of God wrote upon the wall of King Belshazzar's palace these words, "Mene, mene, tekel, upharsin," "The King's countenance was changed, and his thoughts troubled him so that the joints of his loins were loosed, and his knees smote one against another." (Daniel v. 6.)

It is said of Voltaire that he was daring enough at one time to attempt to versify that affecting penitential, the fifty-first, Psalm. Everything went well enough until he came to the tenth verse,

the prayer, "Create in me a clean heart, O God!" But his pride and infernal hatred against God and His worshipers did not permit him, with the royal penitent, to entreat of God "a clean heart." However he tried to versify it. But suddenly the terror of hell siezed him; the pen refused to move beneath the hand of the reprobate who had indited so many blasphemies and obscenities for the destruction of innocence and the fear of God. He sought to flee, but he could not. He fell half-senseless on his couch, and was afterwards compelled to confess that he could not think of the appalling occurrence without renewing the terror in his soul.

It was this same Word of God which our Lord was preaching when the officers came to apprehend Him, but returned saying, "Never man spake like this man." An infidel once said, "there is one thing that mars all the pleasure of my life." "Indeed!" replied his friend; "and what is that?" He answered seriously, "*I am afraid the Bible is true.* If I could know for certain that death is an eternal sleep, I should be happy; my joy would be complete! But there is the thorn that stings me. This is the sword that pierces my soul, *If the Bible is true I am lost forever.*"

It was the same Bible from which Paul "rea-

soned of righteousness, temperance and judgment to come" when Felix trembled. It was the power of this truth which caused devils "to believe and tremble" under the preaching of Christ. It is characteristic of the Bible to take hold of the human heart as no other book ever has done. And in this is grounded its self-perpetuating power. In the providence of God the world has never been able to hide or extinguish it. On the other hand, infidels have written books, but where are they? Where is Porphyry or Julian? Fragments there are; but we are indebted even for these to Christian criticism. Where is Hume, Voltaire, Bolingbroke? It requires the world's reprieve to bring a copy out of their darkness. But *where is the Bible?* Wherever there is light speaking the language of heaven in four hundred of the tongues of earth and giving the Word of God by fifty million voices to five times as many millions of men; and having swept its path of storm through all time, it still walks triumphant, despite earth's malice and hell's eternal wrath; and like the apocalyptic angel, though it wraps its mantle of cloud around it, calmly looks out upon the world with a face as it were the sun encircled with the rainbow. And when all the parchments of earth

with "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," the Bible will still remain the same glorious Book of God. For, "heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 35.

" Firm as a rock thy truth must stand,
When rolling years shall cease to move."

CHAPTER II.

THE IMMORTALITY OF THE SOUL.

"It must be so; Plato, thou reasonest well :

Else whence this pleasing hope, this fond desire,

This longing after immortality?" *Addison.*

THAT the soul is immortal is questioned by those only who are given to unbelief and skepticism. For to the religious world the doctrine of the immortality of the soul is one of the cardinal doctrines of the Bible. The concern of the people of all ages has not been so much about their present as their future existence. Even Job raised the question, "if a man die shall he live again?" But the Scriptural grounds for this belief and concern have not been so thoroughly apprehended as the antiquity of the doctrine would indicate. The popular conviction has rested rather upon a presumption than upon any definite Scriptural conception of the subject. But strange as it may seem the word "*immortality*" does not occur in the Old Testament Scriptures, and but five times in the

New. Its New Testament use is two-fold: First in the sense of a deathless, imperishable (*αθάνατος*) existence. 1 Cor. xv. 53, 54; 1 Tim. vi. 16. And second in the sense of incorruption (*αθαρσία*). Rom. ii. 7; 2 Tim. i. 10.

And yet notwithstanding the comparative absence of the word in the Scriptures the doctrine of the immortality of the soul has not been conceived in modern thought, nor cradled in so-called "*New Theology*." But it is one of those doctrines of antiquity which has commanded the consideration of the people of every age and nation of the world. Somehow the people have always been concerned about the future. And this general concern has grown out of

I. *The Nature of the Soul.*

The Scriptures declare that God breathed into man the breath of life and he became a living soul. Gen. ii. 7. They do not say that he became a living creature, or a living man, but a "*living soul*." God must therefore have imparted something to man which He did not impart to any other portion of His creation. For we have no record anywhere that God imparted anything of His own to any part of the creation, excepting

man, but simply commanded and it was done. But we do read of man that God breathed into his nostrils the breath of life, and he became a living soul—endowed with a different nature, and other qualifications than those of any part of creation. Hence the component parts of man—soul and body. The soul must therefore be divine in nature. For we observe,

1. *That nothing of a material character can be attributed to God.* But God said (Gen. i. 26): "Let us make man in our image, after our likeness." But it is also written (John iv. 24), "*God is a Spirit.*" Therefore that which God breathed into man must have been spiritual life. And so it is written, "*and man became a living soul.*" And therefore Luther's definition of the soul, "The soul of man is a created spirit able to know, to feel and to will." * God, who is a spirit, created man in His own image or likeness, capable of knowing, feeling or willing. But that which has thus come from the hand of God must be imperishable—immortal. Therefore it is written of the mortality of the body, but of the immortality of the soul (Eccl. xii. 7): "The body shall return to the

* Luther's Small Cat. (Gen. Synod Ed.), p. 49, q. 147.

earth as it was, and *the spirit to God who gave it.*" Out of the very nature of the soul therefore comes welling up the idea of immortality.

2. It is said that "*they that worship God must worship Him in spirit.*" Common observation has taught us that it is unnatural for any other creature than man to worship. We do not find the disposition to worship in any part of the animal creation. They cannot even be taught to worship. On the other hand, we observe that it is just as natural for the human race—the only creatures with spiritual natures—to worship. Man has universally been disposed to reverence and fear God. In every age and condition of the world he has always manifested a disposition to worship. He has never become so debased in sin that this disposition has not asserted itself. It cannot be buried so deep beneath the rubbish of this sinful world, but that it comes welling up spontaneously amidst it all. Here an illustration from Beecher is to the point: "These troublesome vines," exclaims a vintner, "why can they not grow upright like bushes?" And one man comes to him and says, "it is all because you have tied them to oak stakes. If you will get cedar stakes you will have no difficulty." The cedar stakes are pro-

vided, but still the vines creep and cling. Another man says, "Cedar stakes are not good; you must have hickory." He gets the hickory, but the vines clasp also. Another man says, "it is not hickory but chestnut stakes you need;" and so he gets the chestnut stakes, but the vines still continue to creep and cling. At length there comes a man who says, "Your course is wrong from beginning to end. If you will throw away all your stakes, and stop your training, and leave the vines to nature, you will have none of these clambering, wild-roaming, embracing ways." So the vintner pulls up the stakes, and clears the piles of timber from the ground and leaves the vines unsupported. And now do they cease to grow upright, and throw out tendrils and clasping rings? No. It is their nature to cling to something; and if you will not give them hold to climb upward, they will not on that account cease to reach out, but will spread all over the ground, clasping cold stones, and embracing every worthless stick, and the very grass.

Now our religious nature, like the vine, must have something to cling to; and one man says, "The Braminical system is as good as the Christian;" another says, "The old Greek mythology is better than either;" another says, "Catholicism

is preferable to the Protestant form of Christianity;" and then comes a man who declares that all systems are extraneous and hurtful, and that if we are left to grow up unprejudiced, with the light and laws of nature, such a thing as a religious system would never be known or needed. "First," he says, "the nurse befools the child, and then the mother takes him, and then the priest and the church; and so he is educated in false views from the beginning." But the truth of the matter is this: *Religious systems do not create the religious nature in man.* The religious nature itself, craving and longing for development, creates both the system and the priests who minister in them. The heart, with its thousand tendrils, reaches forth to God, and in its reaching clasps whatever it may. In short, this disposition to cleave to and worship God can be accounted for only on the ground of man's spiritual—immortal—nature.

3. *We observe that only spiritual or divine natures can render spiritual or divine service.* If the human soul were not divine in its nature—if man were not in possession of immortality—the Scripture injunction (John iv. 24), "they that worship Him, must worship Him in spirit," would be an utter impossibility. But God never has ex-

acted impossibilities of man. Therefore man must have the ability to worship a spiritual being to render spiritual service. And hence the spiritual—immortal—nature of the soul. But we note,

II. *That Intuition is Another Evidence of the Immortality of the Soul.*

One of the strange things of the human race for which infidelity does not pretend to account is the fact that man's hopes and aspirations can not be limited to his present existence. He invariably and almost unconsciously looks through the veil into a future existence. This is true of all ages, past and present, and of all classes of people; of the learned and the illiterate; of the Jews and the Gentiles—the heathen philosophers not excepted. Confucius plainly taught the immortality of the soul. Plato, speaking of the immortality of the soul, very confidently asked, "can the soul which is invisible, and which goes to another place, like itself excellent, pure and invisible, into the presence of a good and wise God—can this soul of ours, when separated from the body, be immediately dispersed and destroyed?" and then with equal confidence answers, "*Nay, every soul is immortal.*" And so Aristotle, Cicero, Virgil, Pliny, Seneca,

Plutarch—all with one accord in their heathen way believed in and taught the immortality of the soul. The pen of the English poet Addison, of more than a century and a half ago, moved as by inspiration, wrote:

“Why shrinks the soul
Back on herself and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man.”

And then, as with uplifted eye, peering into the future, flow forth the lines:

“The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds!”

And Sir Walter Raleigh, the night before his death, wrote the following lines on a blank leaf of his Bible:

“E'en such is time ; who takes in trust
Our youth, our joys, and all we have,
And pays us but with age and dust;
Who in the dark and silent grave,
When we have wander'd all our ways,
Shuts up the story of our days.
But from this earth, this grave, this dust
The Lord will raise me up, I trust!”

And the great Bulwer has presented this thought in his own elegant language thus: "I cannot believe that the earth is man's abiding-place. It can't be that our life is cast up by the ocean of eternity to float a moment on its waves, and then sink into nothingness; else, why is it that the glorious aspirations which leap like angels from the temples of our hearts are forever wandering about unsatisfied? Why is it that the rainbow and clouds come over with a beauty that is not of earth, and then pass off, and leave to us to muse upon their favored loveliness? Why is it that the stars, who hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affection to flow back in Alpine torrents upon our heart? We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean; and where the beams that pass before us like shadows will stay in our presence forever."

But looking at it from a slightly different point

of view does some one suggest that the application on the part of man of the term mortal to himself, would seem to afford an exception to our general proposition, and to contradict the doctrine of the soul's instinctive belief in its own immortality? Not so. August Nicholas in his "*Études Philosophique sur le Christianisme*," after having described the natural phenomena of dissolution as they appear in man, in the beast and in the plant, pertinently asks: "How comes it that in the heart of that universal destruction amid which we live, in the sepulcher of our mortal life wherein we are immured, the idea of our own immortality has penetrated—rather has germinated and flourished? Why is it that no one thinks of attaching this idea to the organic or vital principle of a plant or of a beast, and that every one, almost without hesitation, does attach it to the vital principle or to that other mortal we call man? And then why is it that on the other hand to himself alone man applies the adjective mortal? We never talk about the mortality of brutes. Strange that in a world where all is mortal, man should reserve this qualification for himself. May not, however, precisely the reverse be true, and because he alone of all God's creatures needs to be reminded that, at least

in one respect—as to his body—he, as well as all things else, is mortal, his Maker has put it into his mind instinctively to characterize himself accordingly?"

Immortality is not an outgrowth of modern training or speculation therefore. As a doctrine it was cradled with the human race in Paradise, and has been propagated with each successive generation as the spontaneous outflow of intuition.

"O, listen, man!

A voice within us speaks that startling word,
Man, thou shalt never die! Celestial voices
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still

The song of our immortality." —Dana.

Verily from well nigh every human heart comes welling up the intuitive conviction: "*The soul is immortal.*" But let us consider,

III. *The Scripture Testimony in Reference to the Immortality of the Soul.*

At the very beginning of the Scriptures we are told (Gen. ii. 7) that God breathed into man the breath of life and he became a living soul. Again it is written (2 Tim. i. 10). "But it is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought *life and immortality to light through the Gospel.*

According to Webster immortality means, "that which cannot die, which is imperishable, having an unlimited existence." From the passage in Genesis we are evidently taught that God breathed of His own divine essence into man. Therefore the soul must be divine, and that which is divine cannot be other than imperishable, immortal. Hence we read (Eccl. xii. 7:) "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." So likewise when Stephen was being stoned he cried (Acts vii. 59): "Lord Jesus, receive my spirit." His body perished, but his immortal soul returned to God.

We are also taught the immortality of the soul in the Scriptures from the continuation of life after man's death. Our Lord said (John xi. 25, 26): "He that believeth in me, though he were dead, *yet shall he live.* And whosoever liveth and believeth in me *shall never die.*" Again He declares (iii. 36): "He that believeth in the Son hath everlasting life." Paul (Rom. i. 18) quoting Habakkuk (ii. 4) says: "The just shall live by faith." Indeed the Bible is full of this kind of promises. In Romans vi. 23 it is written: "The gift of God is eternal life." And what is "eternal life" but *immortality*? According to John iii. 16 Jesus said:

“For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should *not perish*, but have *everlasting life*.” And what do the statements, “*should not perish*” and “*have everlasting life*” mean if not *immortality*? By inspiration the apostle Paul (1 Cor. xv. 53, 54) has written: “For this *corruptible must put on incorruption*, and this *mortal must put on immortality*. So when this corruption shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.” In this passage we have clearly stated the change that shall take place after death. And it is described as a change from *corruption* to *incorruption*—from *mortality* to *immortality*.

The Scriptures also teach the immortality of the soul in their descriptions of death. Of the patriarchs we read: “Then Abraham gave up the ghost, and died in a good old age.” Gen. xxiv. 8. Who questions the fact that this is a simple description of the evident change which takes place in the transition from the mortal to the immortal state? In Genesis (xxxv. 29) we read: “And Isaac gave up the ghost, and died and was gathered unto his people.” In Genesis xlix. 53 it is written: “And

when Jacob had made an end of commanding his sons, he gathered up his feet into the bed and yielded up the ghost, and was gathered unto his people." And of our Lord it is written (Matt. xxvii. 50): "When He had cried with a loud voice He yielded up the Ghost." Now it will be observed by our readers,

1. That in each of these passages we have the same word—"Ghost"—separation of which from the body is used to express the state of death.

2. That the words "ghost" (*Pneuma*, spirit) and "soul" (*Psuche*) are used interchangeably, meaning and including that which God imparted to man at his creation. "And God^e breathed into man the breath of life and man became a living soul."

3. That in each case the Bible speaks of yielding up—returning—to God that which He had breathed into man at his creation. Hence these passages are only the abstract statement of the truth uttered by the Wiseman (Eccl. xii. 7): "Then shall the dust return to the earth as it was, and the spirit to God who gave it." The inevitable conclusion, therefore, must be that the immortality of the soul is one of the fundamental doctrines of the Scriptures.

But let us notice,

IV. *The Practical Results of the Doctrine of the Immortality of the Soul.*

The kingdom of God is one of foretastes and fruitions on the one hand, and of premonitions and warnings on the other. Every important doctrine of the Bible therefore affords a basis for present comfort and edification for some, while to others it brings the convictions of guilt and condemnation. And this is even more true of the doctrine of the immortality of the soul than of some other cardinal doctrines of the Bible. For to this fundamental doctrine of the Bible we must look as the basis,

1. For the doctrine of the future rewards and punishments. For without a future life or conscious existence—without immortality—there could be no capacity either to enjoy rewards or to suffer punishments. In short, without immortality, utter annihilation would be the only alternative. Without the doctrine of the immortality of the soul the inspiring assurance of David (Psalm xvii. 15): "I shall be satisfied when I awake with thy likeness," would be worse than a wild speculation. Or that of St. John (1 John iii. 2): "It doth not yet appear

what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is;" and his sublime description of heaven (Rev. xxi. 10-27) would be an absurd delusion. But for the doctrine of immortality, the Wiseman's declaration (Prov. xiv. 32): "The righteous hath hope in his death"—and our Lord's promise (John xiv. 2). "In my Father's house are many mansions, * * and * * I will come again and receive you unto myself, that where I am there ye may be also"—would be base falsehoods.

On the other hand, but for the doctrine of the immortality of the soul, the wicked would not fear and tremble at the approach of death, and we should never hear of death-bed repentance; or of sinners crying out: "Men and brethren, what shall we do to be saved," or with contrite hearts crying: "Lord, be merciful to me a sinner." But for this doctrine we should not have heard the wicked Voltaire, on the very verge of eternity, exclaim: "I look behind me and all is dark; I look before me and all is dark; soon I shall make a leap into the dark." But for this doctrine we should not have heard of the rich man in "hades" calling to Abraham in Paradise to send Lazarus to him to cool his parching tongue (Luke xvi. 24). Nor the two pos-

sessed with devils, coming out of the tombs, exceeding fierce, and saying: "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" (Matt. viii. 28, 29). No, but for the doctrine of the immortality of the soul we should have none of these premonitions of the future state of torment. But as a practical result of this great doctrine of God the people of God have a rich experience in this life, cheering and inspiring every part of their being into the more perfect activities of life, while the unsaved are bearing about with them the conviction of judgment to come. The righteous do have hope in death. They do peer into the future with bright anticipation of the time when they shall realize the fruition of their faith and sacrifices. In view of this doctrine we can appreciate more fully the Psalmist's cheering language (Psalm xxiii. 4): "Yea, though I walk through the valley of the shadow of death, I will fear no evil," and catch new inspiration from John's thrilling description of the state of the blessed in that city whose builder and maker is God (Rev. xxi. 10-27). And as they approach the transition from the life in the body to that in glory join in the apostle's song of triumph: "O death, where is thy sting?

O grave, where is thy victory? * * But thanks be unto God which giveth us the victory through our Lord Jesus Christ."

On the other hand, in view of this doctrine the wicked tremble at the very thought of death and the judgment. Men flee from the wrath which is to come, and make their peace with God through our Lord Jesus Christ. It moves men to forsake him who begets falsehood and hatred, and to embrace Him who fills our very lives with truth and love. The doctrine of the immortality of the soul places a stigma upon sin and uncleanness, and blights the hopes and aspirations of the vile. It puts a premium upon righteousness and a libel upon unrighteousness. As such this fundamental doctrine of the Bible becomes the ruling monitor of the world. It becomes a real reward in glory; of restraint to the lawless in this life and of their just deserts in eternity. In this is served a divine purpose in this great doctrine, seldom, if ever, properly appreciated, if at all apprehended, by the common mind. And hence the doctrine of the immortality of the soul becomes the basis

2. Of our civil and religious liberty. The great fundamental principles of all law in this life are vested in this doctrine. Without these principles

in law every thought of submission and of obedience would vanish as the dew of the morning. But the principles of this doctrine in the very law of our being beget our intuitive convictions of right and wrong. And by these men are moved to submission and obedience. And both the moral and civil law find in these principles the basis of their operation. As a practical result of the doctrine of immortality men are intuitively moved to respect both the law of God and man, submit to and obey them. Hence under the preaching of the Gospel some are moved to a holy life, their very being becomes radiant with cheer, their lives sweetened by the love and grace of God, and their future bright with the hope of His glory. Others by the same intuitive impulses are restrained from sin and lawlessness by the threat of condemnation and consequent woe and misery. Why? Certainly not for what there is in this life, either of hope or of condemnation. For if in this life only we have hope all would unite in fulfilling the prophecy of Isaiah (xxii. 13): "Let us eat and drink; for to-morrow we shall die." But all are actuated by the fundamental principles of the doctrine of immortality. It is the thought of the future which begets these profound convictions of

right and wrong, and such a profound respect for both the moral and civil law. It is because both of these, together with our intuitive convictions, assert that,

“ It is not all of life to live,
Nor all of death to die ! ”

that the principles of civil and religious liberty find a response in the human heart. Or, as another has put it, “because all the laws of this life are but the indices of the future administration of justice, men respect and obey them.” The thought of immortality begets in the hearts of men every principle of true patriotism, and therefore loyalty to their country’s laws, and reverence for their fathers’ God, both for the joy and the honor there is in such a life on earth and for the hope of the fruition of such a life to come. The thought of immortality is to the law of our body politic what the backbone is to the human body. The hope of infinite felicity as a future reward for the life of faith and obedience, gives stability of character to the good, while the thought of judgment to come forces restraint and submission on the part of the bad. To all comes the thought with greater or less frequency, so vividly expressed by Charles Wesley,

" And must I be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say?

Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert
For all that I have done."

Or the intuitive conviction, as by inspiration (Rev. xx. 12), "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works." The doctrine of immortality alone gives these truths their great power in both the civil and the moral law.

3. The doctrine of immortality becomes the Christian's mighty fortress. For so it is written (Prov. xviii. 10), "The name of the Lord is a strong tower, the righteous runneth into it and is safe." This truth gives inspiration not alone to this life, but quickens aspirations for that which is to come. It gives buoyancy amid the trials and sacrifices of this life, and brilliancy to the hope of the future. "The righteous hath hope in his

death," as a promise, has given strength to "many weak and sickly" in their struggles for victory over sin, and given new powers of faith to many doubting ones. The doctrine of immortality is the firm anchorage of every Christian's hope. It is the one star which shines brightest in his soul—the star which "shines more and more unto the perfect day." "Immortality! As a doctrine it inspires courage in every Christian's breast, and has made heroes of cowards, and cowards of heroes." Luther on his way to Worms, when dissuaded by his friends, said: "I will go to Worms, though there be as many devils there as there are tiles on the houses' roofs." But the great Voltaire quaked as he contemplated his doom. Paul sang his hymn of triumph at a martyr's block, while devils trembled in the presence of their Lord. *Immortality!* The assurance of it is the motive power which is pushing the train of gospel truth into every land and clime, and giving efficacy to the teaching and preaching of it among all classes and conditions of men. The assurance of it is moving men to speak the language of heaven in every populated land and on the isles of the sea. The assurance of it is the dawn in the way of salvation to all people and has made possible the advanced religious state so

beautifully described by our sainted Dr. Sprecher: "We live amid the blessed results of christianity. The leaven, so little when first inserted, is rapidly fermenting, and will soon leaven the entire mass of humanity. The mustard seed, so small, has sprung into a great tree, affording leaves for the healing of the nations, and extending its branches for a shelter to the weak and helpless, and affording a cooling shade for the rest of those who 'labour and are heavy laden.' The kingdom first promised to the little flock has extended its boundaries far and wide, exerting its benign influences over the civilized and the barbarous, the learned and the ignorant, the rich and the poor, the high and the low; blessing the king upon his throne and the peasant in his cottage; purifying the centers of civilization, and pursuing men with its conservative and elevating power to the utmost verge of human society. Many centuries have passed since this kingdom was promised by the Great King to the 'little flock.' Meantime earthly thrones have been erected and overturned, kingdoms have been established and destroyed, nations have risen and fallen, and others now exist, in turn to be swallowed up by the billows of time; but triumphant and high above the storm and the waves has stood this

heavenly kingdom, ever growing in power and glory; and thus it will stand until 'great voices shall be heard from heaven,' proclaiming that 'the kingdoms of this world have become the kingdom of our Lord and His Christ.'" Aye! And the doctrine of the immortality of the soul has made it all possible.

Immortality! The assurance of it is turning the eyes of the world upon Him who "hath abolished death, and hath brought life and immortality to light through the Gospel." And notwithstanding the fact that the infidel host is scoffing at the Gospel of peace and reconciliation, the assurance of immortality is speeding the time when "every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." And when the Christian world can join Paul most heartily in his testimony of triumph, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: And not to me only, but unto all them also that love His appearing." (2 Tim. iv. 7, 8.) Thank God for *this cardinal doctrine of the Bible—that of the immortality of the soul.*

CHAPTER III.

JUSTIFICATION.

IN the consideration of this subject it will be well for the reader to keep in mind the following passages of Scripture :

“And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Acts xiii. 39.

“Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.” Rom. iii. 24-26.

“Now, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification.” Rom. iv. 23-25.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: much more then, being now justified by his blood, we shall be saved from wrath through him.” Rom. v. 1, 9.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.” Gal. ii. 16, 17.

A clear and accurate acquaintance with the fundamental principles of true religion is of paramount importance to every Christian. The chief doctrines in the plan of salvation cannot be too carefully studied or too well understood. In regard to the doctrine of justification much error now exists, partly because of the fact that the subject, as such, has not received proper attention on the part of the ministry, and of Christian teachers: and in part because of the present tendency of the popular mind. Of the former we need not speak. Concerning the latter we take the liberty to quote from

Rev. S. A. Ort, D. D. He says,* “A mark of high wisdom on our part will be to recognize the predominant facts of the age in which we exist. We are living in the closing years of the nineteenth century—a century of busiest activity, of unequaled enterprise, of unparalleled progress, of wonderful achievements; a century which has phases of thought, scientific, philosophical and theological, and tendencies of movement peculiar to itself.

* * * Men are pushing their investigations into every field of knowledge. * * * They are seeking in nature and in the powers of the human mind the substantial good, the eternal portion of the soul. With all this, a restless, dissatisfied spirit everywhere prevails. On the one hand the people are not content with the teachings of skepticism. They do not find in the practice of these the satisfaction which they crave. Neither on the other hand do they get in the doctrinal propositions or formal statements of divine truth, that rest of soul and deep assurance of union with God, which are the special promise of the Gospel. In

* President of Wittenberg Theological Seminary, Springfield, Ohio. From his opening discourse before the General Synod of the Evangelical Lutheran Church in United States of America, convened at Allegheny, Pa., June 12, 1889.

its living the age is largely sensuous. The earth-born spirit excites its energy, governs its conduct and directs its activity. * * * Religion, with its eternal concerns, is deemed an idle fancy, or superstition, or senseless something, which, when dressed in sensuous garb, may serve to entertain and give a momentary pleasure. True, the age talks much in one way and another about moral principle and spiritual truth. It familiarly uses such words as sin, and righteousness, and gospel, and even salvation; but these are merely words of formal speech, repeated parrot-like, with no deep sense of the realities they express. I do not mean to say that our time is worse than any period of the human past. By no means. This would be an inconsiderate remark. But I do mean to say that in our day, on this Western Continent, materialism, with all its sequences, wields a moulding power over the life of the people, over their thoughts, over their beliefs, and over the course of their movement. And in addition, I mean to say, that rationalism is beginning to show a dominating influence in many quarters, and is gradually moving forward to a more extensive sway over the religious views and faith of the multitudes.

“In consequence of these existing facts, two ten-

dencies are clearly discernable in the Evangelical Church. One is the endeavor to substitute the form of the Christian life for the life itself, or the expression of Christian sentiment for the truth in that sentiment. Emphasis is placed on the phenomenal, and hence a *phase of religious phenomenalism is presented as the best attraction to an outside world to frequent the house of prayer, and to the inside world it is exhibited as the most acceptable way of worshiping Almighty God, and of being devoutly Christian. This is formalism.* * * *

“The other tendency is to substitute human invention for the power of Divine Truth. The theory is, that the preaching of the gospel must be adapted to the sensuous taste of the day, instead of being directed to the conscience of the people. This is an age eager for show, greedy for entertainment, fond of physical excitement, and intensely delighted by the extravagant. The preaching, hence, that will crowd the church and make the popular preacher, is any thing that in word, or manner, or speech, under the semblance of gospel truth, will beget a sensation. *This is commonly known as sensationalism.*

“And now in the face of these tendencies, with naturalism ruling the energy of the masses and

rationalism beginning to reveal its presence in growing strength, what needs to be done? In order to maintain the truth of the gospel in our time, to win the fight of a true Christianity and be indeed a glorious power for Christ, what on our part is necessary? I answer: *A clear, deep, practical apprehension of the fundamental nature of the evangelical principle: 'The just shall live by faith.'* This is the vital principle of the gospel. It is not a mere doctrine, that which by reflection is worked out in thinking, and given definite limit and logical form, but it is a fact revealed in Christian consciousness, and is primarily a reality known in experience."

Hence the importance of this chapter. And while it is not our purpose to enter into a theological discussion of this important subject, we would present it in such biblical light as to bring the truth clearly before the reader, inspire a greater desire for a well-grounded religious life, and a simple but unswerving faith in God through our Lord Jesus Christ.

And one thing about which many people err, in practice at least, if not in theory, we would emphasize at the very outset, viz.: the impossibility of justification from any human source or standpoint.

For it is written (Ps. cxxx. 3), "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" And again (cxliii. 2), "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." Let us not be deceived, therefore. Justification must come through some other than a human source. And hence it may be well for us first of all to consider briefly

The Nature of Justification.

The term justification is a legal one, and means to clear or absolve from guilt. It calls to mind a prisoner at the bar. He has broken the law of the land, and has been arraigned for trial, found guilty, and sentenced to death. He is a young man. His father steps forward and offers to die in his stead. The court accepts the transfer, and the prisoner is released. The law that had said he must die cannot harm him now. For by means of the substitution he has been taken out of its grasp. This is, in a measure, an illustration of justification. By acts of sinful nature all men are prisoners at God's bar of justice, and under the sentence of eternal death. For the law had said, "the soul that sinneth it shall die." Ezek. xviii. 4, 20. But Christ, moved by infinite love, condescends to take man's

place, and the court of heaven accepts the transfer. The sufferings and death of Christ are declared to be an equivalent for the death of the whole world. Hence, by means of this substitution, not one only, but all, who by faith accept the offers of Christ, are released from the penalties of the law so far as pertains to their sins past. They are therefore declared guiltless, and stand justified before the law, and before God, the executor of that law.

But our illustration comes short in this: The father may take the place of his son, endure his allotted punishment, but he could not thereby cleanse his son's heart from guilt. The son, having actually committed a crime, has stained his soul with guilt, as well as his name and character. The father might release him from the court, and the prison, and the scaffold, but as the son went out into the world again he would go as a guilty man still. Before he could be perfectly free or pure, the crimson stains of sin must be washed from his heart, as well as from his public name and record. This no earthly power could do. But when, by means of the other substitution, sinners are justified and pardoned before God, by faith in Christ, they are not only released from the penalty of the law—not only declared guiltless, and go released

from eternal death—but are at the same time made pure in heart. They are cleared outwardly, and cleansed inwardly ; they are justified legally, and actually become holy. Jesus Christ, our substitute, not only satisfies the law of God, but by his atoning blood and the work of grace, also changes the heart and life of all who accept of him. There is a marked difference therefore between the illustration used, and the thought illustrated.

Justification may therefore be defined as an act of God's free grace, whereby he pardons the sinner, receives him into his favor, and accepts him as righteous alone for the sake of Jesus Christ. And as such it includes at least three things :

1. *Pardon of sin.* The law being now satisfied in respect to our guilt, "we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) Therefore (Isa. lv. 7) "let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon."

2. *Remission of punishment.* The law having been satisfied as to the guilt of sin, there can be no occasion for punishment. Hence it is written (Rom. viii. 1), "There is therefore now no con-

demnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." And therefore we have

3. *A title to eternal blessedness.* "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." John iii. 16. Or as Paul has it (Rom. v. 2), "By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

The Ground of Justification.

Here God's word is very clear. Paul, in presenting this subject to the people at Antioch, declared (Acts xiii. 38, 39), "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him" (that is, by Jesus Christ) "all that believe are justified from all things, from which you could not be justified by the law of Moses." The reader will readily discover in this passage a negative and a positive statement: Through Jesus Christ we have forgiveness of sins and justification, but they could not be obtained through the law of Moses.

1. *Because it demanded perfect obedience,* which was a sheer impossibility for man. For it is writ-

ten (James ii. 10), "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Here perfect obedience in every point is demanded. This no man could render.

2. *Because it acknowledges no repentance.* For example, a criminal under the civil law is held for justice. Though he repent in sackcloth and ashes day and night, he cannot be released until the law has been satisfied by the infliction of its penalty. Hence we read (Gal. iii. 10, 11), "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that *no man is justified by the law in the sight of God*, it is evident; for the just shall live by faith." And then we could not be justified by the law,

3. *Because its threatenings of punishment could never be repealed. The law must be satisfied.* In this respect the law of Moses was even more unchangeable than that of the Medes and Persians. Neither was this an arbitrary matter, but was necessitated by the veracity and moral character of the great Lawgiver. Therefore it is written (Gal. iii. 11): "But that no man is justified by the law in the sight of God, it is evident." Hence the neces-

sity of a Saviour in whom to ground our only hope for justification. And therefore Paul's declaration, "and by him all that believe are justified from all things." Acts xiii. 39. For where the law demanded perfect obedience our Lord rendered it. For he was in all points tempted like as we are, yet without sin. Heb. iv. 15. And where the threatenings of the law could not be repealed without a perfect atonement, he rendered it. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit." 1 Pet. iii. 18. He therefore gave perfect satisfaction to all the demands of the law, and as such gave rise to three causes as the ground of justification, all centering in himself:

1. *The efficient cause—the grace of God.* Justification on the part of God is an act of pure grace. "*For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.* For we are his workmanship, created in Christ Jesus unto good works." Eph. ii. 8-10. And again: "*Being justified freely by his grace through the redemption that is in Jesus Christ.*" Rom. iii. 24. The grace of God therefore is the efficient cause of our justification. And then we have

2. *The meritorious cause—the blood of Christ.*

“Whom God hath set forth to be a propitiation through faith in his *blood*.” Rom. iii. 25. Thus Paul, of whom it is said that he received his theology at the feet of Gamaliel, and his spiritual light and strength at the feet of Jesus, would emphasize this important truth. The blood of beasts had been shed, but all without any intrinsic merit. It was only the symbol of that which did have merit. But now the time has come when we no longer have the symbol, but when with the beloved John (1 John i. 7) we can truly say, “and the blood of Jesus Christ his Son *cleanseth us from all sin*.” Hence from personal experience comes the testimony—

“Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

“*But Christ*, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.”

Blessed be the God and Father of our Lord Jesus Christ,

" There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

3. *The instrumental cause—faith.* Of Abraham it is said (Gen. xv. 6): "And he believed in the Lord, and he counted it to him for righteousness." Again it is written (Rom. v. 1): "Therefore being *justified by faith* we have peace with God through our Lord Jesus Christ." And (iii. 28): "Therefore we conclude that a man is *justified by faith* without the deeds of the law."

With the grace of our Lord Jesus Christ as the efficient, and his blood as the meritorious cause, we have in each of these passages *faith* as the instrumental cause. It is the instrument by which we embrace and appropriate Christ unto justification. "It is the eye through which we look to Jesus. It may be all bleared and dim-sighted, but it is an eye—an instrument of sight still. It is the foot on which we go to Jesus. It may be a lame foot, but even then an instrument of motion—it is a foot still. It is the tongue by which we taste of the water of life, and testify to the goodness and love of Christ, and to the riches of his grace. It may be all feverish and parched from a sin-sick

soul, but it is the instrument of taste and testimony—it is a tongue still.”

But notwithstanding these thoughts methinks I hear one of my readers persistently asking, But what is this faith? The author of the Epistle to the Hebrews (xi. 1) defines it thus: “Now faith is the substance of things hoped for, the evidence of things not seen.” And then adds (verse 6): “But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.” We are impressed here with the fact that there is nothing distinctively Christian—no intrinsic worth—in a mere intellectual recognition of the existence of God. We must not simply believe that there is a God, but that “he is the rewarder of them that diligently seek him.” Hence the two classes of faith—the historical and the justifying or saving faith. The one has simply allowed reason and conscience to work naturally and normally, and he believes there is a God because the corrupt heart and desires have not been able to crush out and extinguish the mere mental recognition. In this kind of faith there can be no merit. Neither can there be any merit in a general belief in the historical existence of Jesus Christ.

No man whose mind is open to evidence of any kind can help believing that there lived in Palestine, over 1900 years ago, a most wonderful person and teacher whose recognized name was Jesus. To believe this is no more praiseworthy or meritorious than to believe in the historical existence of Cæsar, Socrates, or Hannibal. Nay, devils, in the time of our Lord, did even more than this: "They believed and trembled." And yet, many suppose that if they accept intellectually the mere facts of Christ's life and suffering and death, that they have exercised a justifying or saving faith. But not so. Aside from and in conjunction with the mental apprehension—the assent or nod of the mind in the exercise of justifying faith—there must be that spiritual operation of the heart which not only conceives of but also lays hold upon and appropriates the efficacious blood of Christ. Hence we read (Rom. x. 10): "With the heart man believeth unto righteousness." It was this kind of faith Paul had in mind as he so triumphantly declared: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

But without prolonging this line of thought, an illustration may better serve our purpose. Yonder is a traveler at the bank of a wide and perilous

stream. He is seeking treasures on the other side, and feels that the stream must be crossed. The mist of darkness obscures the opposite shore from view. As he stands he would fain gaze through the blackness of darkness, but he can scarcely see beyond the bound of feeling by touch. The sky is threatening, and the roar of great waters strikes terror to his heart. But in his strain to peer farther out into the darkness his eyes catch a glimpse of a man with a small boat, only large enough in fact for two, the traveler and the pilot. The traveler begins to question the pilot: "Can you take me across the river safely?" "I can." "Do you warrant the passage?" "I do." "How long have you been here?" "A long time" (John i. 1; Ps. xc. 2). "Have you carried many across?" "Yes, there is a great city with an innumerable multitude (Rev. xix. 6) on the other shore, all of whom have crossed this way." "Is there no other way across this stream?" "No, sir (Acts iv. 12). Just yonder is a remnant of an old bridge, whose foundation is of the stock of Abraham, and its covering of morality; and it promises well at the start, but it does not reach the opposite shore. Nay, it vanishes away into the depths of the current. And although thousands upon thousands have tried it, not one

among them all has ever reached the other shore. Many of them pass by this way every day, and inquire for the bridge; and, notwithstanding my warning, they pass on; but the bridge being old and rotten and full of pitfalls, the lifeless corpses of these travelers come floating past this way every day." "But, what is your price for crossing?" "Nothing at all, sir. The government on the other side furnishes the passage free to all who desire it." (John iii. 16; Isa lv. 1-3). "But is not your boat small, sir?" "Yes, and purposely so. It was only made for a *personal ride*—one at a time in company with myself. The way across the stream is straight and narrow (Matt. vii. 14), and those who go with me *must leave behind them all their goods and companions* for the time being, and *commit themselves, soul and body, with all their interests, for time and eternity, entirely unto me. They must submit to my bidding while crossing.* In short, in this passage, they must commit everything to me." "Must I lose all my goods and companions forever?" "Ah! your goods you will not need, and your companions can follow, one by one, if they will. And, now, have you faith in what I say? If so, step in." The traveler hesitates, casts a look forward, then backward, and on either side,

and then slowly and meditatively repeats to himself:

" I'll go to Jesus, though my sin
Hath like a mountain rose ;
I know his courts—I'll enter in,
Whatever may oppose.

" Prostrate I'll lie before his throne,
And there my guilt confess,
I'll tell him I'm a wretch undone,
Without his sov'reign grace.

" Perhaps he will admit my plea,
Perhaps will hear my prayer ;
But if I perish, I will pray
And perish only there.

*" I can but perish if I go,
I am resolved to try—
For if I stay away, I know
I must forever die."*

And so, with fear and trembling he steps down into the boat, commits himself entirely to his pilot, and is landed safely on the other shore. Now this pilot is Christ, the stream is the River of Life, the city is the New Jerusalem, and committing ourselves wholly to the boat comprehends at least two important elements in justifying faith, viz.: the mental apprehensions of the way, and the confident

reliance on the ability of the pilot to do his part. And with one part more, viz.: That spiritual operation of the heart which appropriates the saving merits of Christ to the sin-sick soul, and we would have in the above a complete illustration of justifying or saving faith. But justifying faith embraces the self-surrender, the confident reliance and the believing heart. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

"Lord, give us such a faith as this;
And then, whate'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home."

CHAPTER IV.

THE TOKEN OF THE COVENANT.

THERE is something inspiring in the thought that God has condescended to establish a covenant of love and mercy—a bond of union between himself and his people. O what a thought! By nature under the curse, but by vow in the covenant. And that God has established such a covenant with his people is an accepted fact by all who believe his word. It was in the formation and keeping of that covenant that Abraham was called “the friend of God;” not simply as the man of his counsel, but also as “the man of his covenant.” And that covenant, proposed by God and entered into with Abraham, was not only the ground of hope for Israel, but for all of like faith. For God’s own proposition was: “I will establish my covenant between me and thee, and *thy seed after thee in their generations for an everlasting covenant.*” Gen. xvii. 7. And to remove all doubt from the minds of the Gentiles of Galatia, Paul (Gal. iii. 29) said: “If ye be Christ’s then are

ye Abraham's seed, and heirs according to the promise." Hence what inspiration and zeal this thought should beget on the part of all God's people.

But the matter into which we would lead the reader's mind in this chapter is

The Token

of that covenant. When God established the covenant with his people, and circumcision as the initiatory rite of that covenant, he said (Gen. xvii. 11): "And it (that is, circumcision) shall be a token of the covenant betwixt me and you." But having passed from the dispensation of the law and the prophets, headed by a Levitic priesthood, to a dispensation of gospel light and life, with the "seed of Abraham" as "*Prophet, Priest and King*," and a universal priesthood of believers; and having the divine assurance of an "*everlasting covenant*," we naturally inquire, with the change of dispensations, has there been any change of tokens of the covenant? And if so, what is the token of the covenant in the present dispensation? And without a dissenting voice the answer comes, with the change of dispensations a change of the token of the covenant has taken place. What then is the pres-

ent token of the covenant? To this there can be but one answer, viz., *baptism*. For it will be observed that we have no ordinance or sacrament in the Old Testament, but that has its corresponding ordinance in the New Testament. The present sanctuary service has its prototype in the old tabernacle service; the preaching of the gospel in the reading and exposition of the law; the Lord's Supper, in memory of our deliverance from the bondage of sin by the atonement in the blood of Christ, has its prototype in the Paschal feast, in memory of the deliverance of Israel from Egyptian bondage; and if baptism does not take the place of circumcision, then what does? But every candid and thoughtful student of God's word, and of the history of our Lord and his Apostles, will at once concede that baptism has taken the place of circumcision, and is therefore the new-dispensation token of God's covenant with his people.

But in the former dispensation God gave his people specific direction as to the manner of applying and administering the token of the covenant. But in the present dispensation no such specific directions were given. And no doubt wisely so. In this dispensation of "*light*" and "*faith*," and "*life*" this would seem entirely unnecessary. Not-

withstanding this, the question is frequently forced upon us, "what is most likely the Scriptural mode of applying this token—baptism—to its subject?" And the very fact that such a question has been raised is "*prima facie*" evidence that the public mind is not very thoroughly settled as to the manner of applying and administering the new-dispensation token of the everlasting covenant. We therefore offer a few thoughts for reflection to our readers.

A fact worthy of notice is that the true idea and significance of the New Testament ordinances, as well as their mode of use, are usually found in the original ordinance. But it is to be noted that the original token of the covenant—circumcision—was an act performed upon the person. Hence we observe as a fundamental principle :

1. That the ordinance is administered to the subject or person, and not the subject to the ordinance. We have found this principle in the original ordinance. Let us therefore examine the Bible, and ascertain whether the principle is in harmony with its teaching. If it is, well ; if not, then we must abandon this point, and look elsewhere for a proper starting point. Let us turn to the prophecy of Ezekiel xxxvi. 25-27: "Then will I sprinkle

clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." In this passage the prophet, looking forward to the new-dispensation token, describes baptism in almost the very words in which we find it so frequently described in the New Testament. Here, just as in the New Testament, it is described as baptism both with water and the Holy Ghost. "I will sprinkle clean water upon you," is baptism with water; and "I will put my Spirit within you," is baptism with the Holy Ghost. But you will notice that in each case the elements are applied to the subject, and not the subject to the elements. It declares, "I will sprinkle clean water *upon you*," and "I will put my Spirit *within you*."

Again : The Bible teaches that baptism, as a divine ordinance, signifies a cleansing operation—the cleansing and renewing of the soul by the Holy Ghost. As an ordinance the simple act of baptism ("opus operatum") possesses in itself no intrinsic value. But it becomes to us the external symbol of that which is accomplished within.

Hence with this presentation of baptism, in the Bible, as a purifying ordinance, what do we find to be the process of purification? By applying the subject to the elements, or the elements to the subjects? In the passage already adduced we have a case of cleansing, but not by applying the subject to the elements—*not by immersion*.

In the book of Numbers (viii. 6, 7) we read: "Take the Levites from among the children of Israel and cleanse them. And thus shalt thou do to cleanse them: *Sprinkle clean water of purifying upon them.*" How were they purified? By applying the Levite to the water or the water to them?

Again: Baptism, just as the old-dispensation token, is designed to seal to all that believe their interest in the covenant. But how do we find this covenant confirmed and the seal applied? In Exodus xxiv. 8, it is written: "And Moses took the blood and sprinkled it on the people, and said: Behold the blood of the covenant which the Lord hath made with you concerning all these words." From the context we learn that Moses had a private interview with the Lord, and that he wrote the result of their interview in a book. In verse 7 we read: "And he took the book of the covenant and read it in the audience of the people. And

they said, All that the Lord hath said will we do, and be obedient." Here we have a covenant made between God and his people, and in order to publicly confirm this covenant, it must be sealed. How was this done? "And Moses took the blood and *sprinkled it on the people*, and said, Behold the blood of the covenant." How was the covenant sealed? Not by applying the subjects to the element—not by immersion. Hence baptism being the seal by which the covenant of grace is sealed to all believers, does it not naturally follow that the elements of the seal should be applied as here specified? The covenant was then sealed by sprinkling the elements upon the people: why not now?

Water is commonly used in the Bible as a symbol of the Holy Ghost. The baptism of the Holy Ghost is, without any exception, presented as applied to the believer, and not the believer to the Holy Ghost. In reference to the day of Pentecost the prophet Joel (ii. 28) writes: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." In the Acts of the Apostles (ii. 17) we have a quotation of the same passage: "I will pour out my Spirit upon all flesh." And we do not read that on the day of Pentecost the disci-

ples were applied to or plunged into the Holy Ghost; but we do read (Acts ii. 2, 3): "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it *sat upon each of them.*" Here we have the inspired description of the baptism of the Holy Ghost, but not by applying the subject to the element—not by plunging them into the Holy Ghost.

In Paul's letter to Titus (iii. 5, 6) it is written: "According to his mercy he hath saved us, by the washing of regeneration, and the renewing of the Holy Ghost, *which is shed on us* abundantly through Jesus Christ our Saviour." Paul's experience was that in the baptism of the Holy Ghost, the Holy Ghost was applied to him. We ask, therefore, does the Bible teach baptism by the application of the subject to the elements—by *immersion*? Nay, verily. But as we find it in the original ordinance—applied to the subject—so we find it in the subsequent teachings of the Bible. Yea more: In the whole plan of salvation man is subjective—he is the receiver. All the means and elements used are appropriated for and applied to man. God appropriates and applies—man re-

ceives. We have examples of this in the work of grace, of the Holy Ghost in regeneration, in the Lord's Supper, and no less in the token of the covenant—the ordinance of baptism. But we pass now to notice :

2. *Some Bible examples of baptism*, hoping therefrom to receive still more light on this subject. We will commence with the baptism of our Lord. We find the record of his baptism in the gospel by St. Matthew iii. 13-17: "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying: 'I have need to be baptized of thee, and comest thou to me?' And Jesus answering, said unto him: 'Suffer it to be so now; for thus it becometh us to fulfill all righteousness.' Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and lo, a voice from heaven, saying: 'This is my beloved Son, in whom I am well pleased.' "

The reader will notice in this record, that though John at first modestly declined to baptize Jesus, he nevertheless persisted in being baptized of him, on the ground that "thus it becometh us to fulfill all righteousness." Then John suffered it to be so. Our Lord was not baptized therefore in

order to introduce a new ordinance—far from that—but in order to conform to the law. For to fulfill all righteousness is to fulfill the law. This was his purpose in coming, as he himself declares (Matt. v. 17, 18): “Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” Hence, as stated, he came to fulfill all righteousness.

According to Webster, righteousness means “conformity of life to divine law.” Hence Jesus came and was baptized in conformity to the divine law—not simply to fulfill all righteousness—not simply the law, but every jot and tittle—*every part of the divine* law. Let us therefore observe carefully every step necessary to fulfill the law—“all righteousness.”

Jesus came to assume the functions of a High Priest. By reference to the fourth chapter of Numbers it will be found that the law requires “that from thirty years and upwards until fifty years old,” priests were to officiate in the tabernacle. In the gospel by St. Luke (iii. 23) we read: “And Jesus himself began to be about thirty

years of age," that is, at his baptism. Hence the first point of the law respecting his priesthood is fulfilled. He was of lawful age. But having awaited a lawful age, the law also required consecration. The elements used in consecration were water and oil. As already observed, the manner of applying the water under the law in the consecration service was by sprinkling. "Sprinkle clean water of purifying upon them" (Numb. viii. 6, 7). A person divinely chosen was to apply the water by sprinkling it upon them. Now what more natural than that John, chosen of God to be the forerunner of Christ, in perfect harmony with the Jewish economy and in conformity to the law of God, should "sprinkle clean water of purification" upon Jesus as he stood or kneeled at or in the water's brink? This was the demand of the law. Christ had fulfilled the law in every other point so far as he had gone: why not in this? He came to fulfill the law in every jot and tittle, and hence must have fulfilled it in this. But this was not all. We read in Exodus (xxix. 7): "Then shalt thou take the anointing oil and pour it upon his head, and anoint him." So Jesus, our High Priest, in fulfillment of the law, must also be anointed. Hence, after John had baptized him,

as he left the water, "he saw the Spirit of God descending like a dove, and lighting upon him;" or, as Peter has it, "how God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38.) Thus far Jesus had fulfilled "all righteousness"—"every jot and tittle of the law." The law said, "Sprinkle clean water upon them." Our Lord's baptism could not therefore have been immersion, as that would have been contrary to the law. But some one will say, "They went down into the water," and "they came up out of the water." Yes. But has any one ever read that they *went under the water? Who ever read that in God's word?*

But let us now look at the baptism of the eunuch (Acts viii. 26-38), "And the angel of the Lord spake unto Philip, saying, Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot.

And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou reatest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

* * * * Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus. And as they went on their way they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him."

From this narrative we learn that the eunuch was a man of authority. He was no doubt a devout Jew, who had come to Jerusalem to worship at one of the great annual feasts. At all events we find him now on his return to Ethiopia, and in eager search of the truth. Philip, according to divine direction, went to him, and on invitation from the eunuch began to explain to him the prophecy which he had been reading. Just in the midst of this conversation, the eunuch interrupts

Philip by, "See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus is the Son of God. And he commanded the chariot to stand still: and they went down into the water, and he baptized him."

Let us observe now carefully—

1. The subject matter of this prophecy. What was the eunuch reading about? He had just been reading the 52d and 53d chapters of Isaiah, the predictions concerning the Messiah, where he found, "So shall he sprinkle many nations," etc. * * * * "He was led as a sheep to the slaughter," etc. * * * "Of whom," enquires the eunuch, "speaketh the prophet this? of himself or another? And Philip began at the same Scripture and preached unto him Jesus." Let us observe also—

2. The place where the eunuch was baptized, "*which was desert.*" No river or creek there. The water at which it was done is described by Eusebius, Jerome, Reland, and even Mr. Lamson (Baptist), from personal observation of the place, as a fountain boiling up at the foot of a hill and absorbed again by the sandy soil from which it springs. Not much chance there to immerse any one. Observe—

3. The religious training and custom of both parties concerned in this baptism. The eunuch was a Jew and accustomed to the Jewish forms and modes of purifying. Philip was not raised or even accustomed to immersion, but, on the other hand, was well acquainted with all the Jewish modes of consecration.

Now, in view of the fact that Philip explained the prophecy to the eunuch—no doubt showing to him the full signification of the “sprinkling of many nations,” showing the moral cleansing which baptism always represents, and in connection with it the suffering and death of Christ—and the “place being desert,” at best but a number of small springs or pools, both parties being thoroughly accustomed to Jewish modes of consecration; in view of all these facts, what is the natural conclusion as to the way in which Philip applied the water to the eunuch? Is it reasonable to suppose that Philip would bury the eunuch in the water, contrary to the law, contrary to Jewish custom, contrary and foreign to all religious forms with which either of them were acquainted, contrary to the prophecy they had just been studying? Is it reasonable to suppose that Philip would introduce such an innovation? Is it not more rea-

sonable, on the other hand, to suppose that both having gone down to the little springs, Philip sprinkled "the water of purifying" upon the eunuch's head, as he stood or kneeled at or in the water? Most certainly this conclusion is not only the most natural, but in harmony with all the circumstances, as well as with "all law" and "all righteousness," which Jesus and his disciples came to fulfill. There is an impression abroad that this passage presents a positive case of immersion. But a candid and unbiased consideration of it presents it in a very different light. But in this, as in the case of Christ's baptism, we do not read that they went under the water. In fact, according to the united testimony of the best historians, they could not, even if they had felt inclined to have gone under the water. It was not deep enough. While it is said, "there was much water there," it was one of those desert or swampy places where the water came bubbling up out of the ground in numberless little springs—"much water there"—and yet one writer says, "you could not have buried a man there in water in any one place by laying his body flat on the ground." There was a continuous bubbling up of water and sinking away again into the soil around.

Let us consider next the case of Paul's baptism. Was he immersed? We find the record of his baptism in Acts ix. 10-18: "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth. * * * And Ananias went his way, and entered into the house, and putting his hands on him said: Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou comest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized. And when he had received meat he was strengthened."

Ananias found Paul, as directed, in the house of Judas. And the whole scene is presented as having taken place in his house. As Ananias entered the house he said: "Brother Saul, the Lord hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes, as it had been scales, and

he received *sight forthwith* and *arose and was baptized*, and when he had received meat he was strengthened." Observe here, Paul "arose"—"stood up, and was baptized." The Syriac translator uses the word "amad" for baptized, which primarily signifies to stand, "because," says Schindler, "those who were baptized stood." According to the narrative Paul received sight, was baptized, and took meat—all in the house of Judas. There is no record of their leaving the house, much less of their going to a river or stream without the city. But, says one, "They may have had a pool for that purpose about or under the house." What a mania for pool-digging must have possessed the people of Paul's time, that they should even undermine their houses with pools! Narrow-minded bigotry can imagine some very vain things. How then must Paul have been baptized? Most certainly not by immersion. With him the "*token of the covenant*" could not so easily, without some divine authority, change in its mode of administration.

Besides this clear case of sprinkling, or pouring, we have also those of the jailer and his family (Acts xvi. 33), Lydia and her household (Acts xvi. 15), Cornelius and family (Acts x. 48)—all equally

as clear and decisive as to the Scripture mode of applying the new dispensation token of the covenant as that of Paul. But we now call the reader's attention:

3. *To the use of the terms in the ordinance of baptism.* We do not intend to quibble now about the "specific" and "secondary" meanings of "bapto" and "baptizo." Too much of that has been done already. But we desire to call attention to the use of these words as they occur in different passages of Scripture.

The application of the Holy Ghost is spoken of as baptism. It is called the baptism of the Holy Ghost. Now the same Greek word (baptizo) is used to express both the application of the Holy Ghost and of water. Let us examine a few passages of Scripture and see if this is not true. And, if true, what bearing will it have on this subject? In Matt. (iii. 11) we read: "I indeed baptize ("baptizo") you with water unto repentance, but he that cometh after me is mightier than I, * * * he shall baptize ('baptisti') you with the Holy Ghost and with fire." In Acts (i. 5) it is written: "For John truly baptized ('ebaptisen') with water, but ye shall be baptized ('baptisthesesthen') with the Holy Ghost not many days hence.

In each of these passages the same Greek word is used to express the baptism of water and of the Holy Ghost. Hence if "baptizo" means to immerse, and nothing else, and if John immersed those whom he baptized, then those who were baptized with the Holy Ghost and with fire must also have been immersed into the Holy Ghost and into the fire. The same word is used in both cases; and if nothing but immersion is baptism, then the day of Pentecost must have been a day of immersion into the Holy Ghost and fire. Who would be so rude and irreverent as to speak of being plunged into the Holy Ghost and the fire from heaven? Such an idea is simply preposterous.

Moreover, in these passages two baptisms are spoken of: "I baptize you with water," is one; "he shall baptize you with the Holy Ghost and with fire," is the other. The question now arises, Was there any difference in the mode? But there could have been no difference, for the reason that the same Greek work is used in both cases. If there was no difference in the mode, which was the real baptism? We would naturally and properly conclude the one which "He"—Christ—shall administer. If this be true, then which baptism shall determine the mode? Most certainly the

real baptism. That which is emblematical—indicating that which is done within—must certainly take its mode from the real. Therefore, if we determine the mode of baptism from the real—the Holy Ghost—baptism, we *cannot adopt immersion as the Scriptural mode of baptism.* For the mode of this—Holy Ghost—baptism is indicated by the words “*sprinkling*” and “*pouring*.” The prophet Isaiah says (lii. 15): “He shall sprinkle many nations.” And “This is that which was spoken by Joel the prophet (ii. 28), And it shall come to pass afterwards, I will *pour out my Spirit* upon all flesh.” Therefore the scriptural mode of applying the New Testament token of the covenant must be that of sprinkling or pouring.

Upon careful examination into the use of these terms in the ordinance of baptism it will be found :

(1) That “baptizo” is used in passages where *it cannot mean immerse*, but must mean something else.

(2) That “baptizo” is used interchangeably for water and Holy Ghost baptism, and hence cannot mean immerse only.

(3) That “baptizo” is used synonymously with terms which *can not* and do not mean immerse at all.

(4) That the mode of the real—the divine—baptism is indicated in the use of the terms “*sprinkle*” and “*pour*.”

In view of all these facts respecting the use of terms in the ordinance of baptism, we conclude, in the language of another: “It may be seriously questioned whether the Bible gives any countenance to immersion as a mode of baptism at all.”

4. *Let us consider some figurative passages of Scripture which are claimed to refer to the mode of baptism.*

Our immersion friends are very ready to resort to such passages as Rom. vi. 3-6: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

The first thing to be determined about this passage is the subject under consideration. What was

the subject of Paul's discourse? It was "salvation by grace." In the previous chapter he discussed man's depravity, his reconciliation to God through Christ by faith, and his ability to triumph over sin by grace. "Where sin abounded, grace did much more abound" (v. 20). But for fear some might abuse the doctrine of grace by taking license from it to continue in sin, he opens the sixth chapter by the inquiry: "What shall we say then? Shall we continue in sin that grace may abound? And then answers most positively, "God forbid! How shall we, that are dead to sin, live any longer therein?" What now is the subject of discourse? We repeat, "salvation by grace"—the reign of grace in the heart. What then has this passage to do with the external ordinance of baptism? But for the figurative reference the reader would not have known that the apostle had the ordinance of baptism in mind at all. But in order to simplify and set the import of this passage clearly before the reader's mind, we will submit a few inquiries, and endeavor to get answers for them from the narrative.

(1) What is said in this passage to be crucified? and what was the character of the death spoken of? What does the apostle say? V. 6: "Knowing this,

that our *old man* is crucified with him (Christ) that the *body of sin might be destroyed.*" What is it that is dead? "*Our old man, the body of sin.*" But for fear that some may yet doubt this answer, we will cite the reader to another declaration of Paul (Gal. v. 24), "*And they that are Christ's have crucified the flesh, with the affections and lusts.*" What now is it that dies, that is crucified? It cannot be the natural body, for Paul was yet alive in the body, and was writing to men having their live bodies. It was not the soul, for the soul was undergoing an experience that brought life, not death. What then was it? Plainly "our old man," "the body of sin," our depraved natures. This being true, the second part of our inquiry is easily answered. The death was spiritual in character.

(2) What is the nature of the burial? The answer to this is found in the nature of the death. It is customary to bury that which dies. It was not the literal, physical body that died. Therefore it could not be the physical body that was buried.

Moreover, we are in the habit, in a general way, of grouping like with like in the natural as well as the religious life. For example, the body dies and we bury it in the earth, because "then shall the

dust return to the earth as it was." (Eccl. xii. 7.) In the passage above quoted the death spoken of is spiritual ; therefore the burial must be spiritual also. "We are buried with him (Christ) into death." But into what death? Christ's death? What!—buried in Christ's death! Certainly! Christ died for sin. The merits of Christ's death have become the sepulchre for "our old man," "the body of sin." The "old" (natural) man has been crucified. Here we have a spiritual, but real death. In Christ's death we have a spiritual, but real sepulchre for the sins of the flesh. Therefore we have a natural correspondence in each of the successive steps—the death, the burial, and the place of burial.

(3) What is the nature of the baptism spoken of in this passage?

In our conversion to God, there are three steps or separate operations. First, we cannot find acceptance with God in our sins. "The body of sin" must first be destroyed. Therefore the necessity of repentance and faith. Second, on the exercise of repentance and faith—the crucifixion of "the old man"—Christ promises us a sepulchre for our "body of sin" in the merits of his death. Hence, the forgiveness of sins. Third, all this done, the

Holy Ghost performs his work of sanctification, which the Scriptures call the baptism of the Holy Ghost. This is the nature of the baptism in this passage. "Therefore we are buried with him by baptism into death."

"Indeed," says one, "any other construction than this would do violence to the meaning of this passage, and rob it of its very life, and of all its beauty and consolation." In the language of the venerable Dr. J. A. Seiss (*Baptist System Examined*, page 243, etc.), "In these words we have a sublime description of the wonderful efficacy of the gospel upon the inner being of believers, and of a condition of things resulting from their oneness with Christ, which amounts to an actual reproduction of his crucifixion, death, burial and resurrection in the experiences of their hearts. But, sublime and spiritual as these Scriptures are, the attempt has been made to harness them down as the mere dray-horses to drag out of the mire a hopeless sectarian cause. * * * According to our estimate of the type of Paul's mind and of the connection and import of these passages, they are the words of a man of God laboring to express some of the profoundest mysteries of the transforming power of the Saviour's grace. The baptism of

which he speaks is neither the baptism of immersion, nor affusion, nor of any other mode of performing an external rite, but in the inner and miraculous purification of man's whole moral nature by incorporation with Jesus Christ. The crucifixion, death, burial and resurrection to which he alludes, so far from being mere images of immersion and emersion, are literal terms, denoting realities, and pointing not to a figurative but an actual death of every believer to his sins and his real resurrection to newness of life. * * * Let us not be carried away, then, as too many have been, by the mere sound of a word. The burial of which the apostle speaks is not a mere figurative, but a literal and real burial, an actual extinction of the carnal mind, and an actual abstraction and concealment of it in the deep abyss of eternal sepulture. There is not one in all of these allusions that supports the Baptist theory; no just laws of exegesis will permit them to be thus tied down to the signification of mere mode. They prove that baptism is a sanctification, but they do not prove that it is immersion, or that immersion has anything to do with it."

A brief notice of the passage in Col. ii. 10-12, to which our immersion friends are so free to refer,

will suffice: "And ye are complete in him which is the Head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him by baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Here we are said to be complete in Christ, "in whom also ye are circumcised with the *circumcision made without hands*." Now, this cannot be the literal ordinance of circumcision. For,

1. It is said to be a "*circumcision made without hands*."

2. It is said to be "*the circumcision of Christ*."

What then is the meaning of this passage? Circumcision is a mark of separation by which the child was set apart from the world. It is here used figuratively, denoting the cutting off and separating from sin; or, as Paul has it (Col. ii. 11): "The putting off the body of the sins of the flesh." The body of sin being now cut off, bury it in Christ's death, and receive the baptism performed without hands, just as the circumcision and the whole spiritual operation is done. Then, clothed with all the excel-

lencies of Christ's righteousness and the power of his grace and love, we are indeed "complete in him who is the Head of all principality and power" (ii. 10).

5. *Let us now review the customs of the early Christian Church*—the Church of the Apostles and Church Fathers—and see what was the prevalent mode of baptism then.

It is a fact worthy of note just here, that if the Apostles baptized by immersion, then their immediate successors, the so-called "Church Fathers," would naturally follow on in the same way and practice the same mode. But every careful and candid reader of the history of the early Church, will be frank to admit that immersion, as a mode of baptism, did not come into public favor and use until in the third century. On this point Dr. N. L. Rice says: "I will state an important fact, which cannot be disproved, viz. no one can find any account of the practice of immersion before the *third century*; and then we find *true immersion*, accompanied with various superstitions and indecencies."

To confirm the truthfulness of this quotation, we cite a few cases as they occur in history. Cyprian, who suffered martyrdom in A. D. 248, spoke of affusion as the mode of baptism. St.

Lawrence, his contemporary, baptized Romanus, a soldier, with a pitcher of water. Tertullian, born A. D. 150, speaks of the "aspersion of water" in baptism.

Thus we might continue to multiply names to substantiate our position. Hence the conclusion of it is that if the Fathers practiced affusion and sprinkling, and if immersion did not come into use until in the third century, immersion must have been an innovation upon the common practice. And if sprinkling and affusion or pouring was the prevalent custom of the early Church, it must have had its origin among the Apostles and the sanction of our Lord. Hence if this was the prevalent custom of the early Church, it should be now.

With all charity towards our Baptist friends, therefore, and with due respect for their honest convictions, let us go on in the practice of our present mode of baptism, in the settled conviction that it is both valid and scriptural, and with the assurance that God will "sprinkle the clean water of purification"—divine grace—in our hearts; and that being baptized into Christ and his death, we shall rise triumphant in the forgiveness of sins and in newness of life, "meet for the kingdom of God."

CHAPTER V.

THE CHILDREN OF THE COVENANT.

(Please see Gen. xvii. 11-14 ; Acts ii. 39 ; iii. 25 ; xvi. 33.)

WITH the establishment of God's covenant with Abraham came an established relation not alone between God and his adult people, but with the children as well. "For the promise is unto you and to *your children*, and to all that are afar off." Acts ii. 39. "Ye are the *children* of the prophets, and of the *covenant* which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts iii. 25. It was of the children our Lord said (Mark x. 14): "Of such is the kingdom of heaven." Yes, the kingdom of heaven is composed of the children of the covenant, and of all such as become like unto them. And yet it is a lamentable fact that the subject of infant membership in the kingdom of grace—their relation to the covenant—is very imperfectly comprehended by the popular Christian mind ; and the importance of the

subject is still less keenly realized by the majority of Christian parents.

There is nothing in the home which can take the place of the little child. It commands the attention and affection of all in the family circle. This fact is indicative of its importance there. Nay more, this very fact is but the external manifestation of the principle enunciated in the words of Christ, "Of such is the kingdom of heaven." Therefore also has the Apostle declared them to be "the children of the covenant." (Acts iii. 25.)

The great body of the Christian Church believes and teaches that children, one or both of whose parents, or guardians, or sponsors, are believers in Christ, are proper subjects of baptism, and are the children of the covenant. And in taking this position they are not moved by the respect and the affection which their children command, but by the teachings and precepts of God's word and kingdom. Their convictions are based upon and their position is taken:

1. *From the Nature of the Church and of God's Covenant with the Church.*

That there is such a thing as a kingdom of grace all Christian believers admit. It is a plan or economy of divine operations by which God

has been operating ever since the foundation of the world, with the evident purpose of redeeming poor fallen humanity. This kingdom is the center and fundamental principle of all Providence, of all history, and of all Scripture. It began with the gracious purposes and promises of God. It will reach its consummation in the ultimate completion, glory, and rest of the saints in their heavenly state. It is a grand and wonderful administration, which enters in and goes out from Christ in his character of Mediator between God and the apostate world. It also comprehends all of the human race, of every age, and of every class, who are recovered from the fall, and saved from the ruins of sin to the joys and honors of ultimate salvation.

Again: It is also admitted that this divine plan has a visible, tangible, and outward existence in the world. This, with its signs, agencies, and administrations, we are pleased to call "*The Christian Church.*"

The Christian Church, strictly speaking, comprehends and includes all such persons who have been properly inducted into the same by God's initiatory rite, and are savingly united with Christ. Hence if God has such a kingdom, and has con-

nected it with certain outward ritual signs, all who are savingly reached by it, or are members of it, unless excluded by specific law, must be equally entitled to those ritual signs, and no man has any right to withhold them. With these premises we proceed. Let it be observed then :

I. *That God, in his covenant with the Church, has expressly included children.*

This proposition is generally admitted by all Bible students. For in Genesis xvii. 9-14, we have this record : " And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee : Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, and every man-child in your generations, he that is born in the house, or bought with money from any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised. And my covenant shall be in your flesh for an everlasting covenant. And the uncircum-

cised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

In this passage we have distinctly stated three things: 1. That every male child should be circumcised, whether their own children or those of strangers—all children under their control must be circumcised. 2. That circumcision should be a token of the covenant between God and the Church. For the positive declaration is (verse 11): "It shall be a token of the covenant betwixt me and you"—not your children only, but "*you*," including old and young—the Church. Hence the reader will observe that this is the only initiatory or inductive rite into the Church recognized between God and Abraham for either or both old and young. 3. It is stated that all who were not thus inducted by circumcision were denied recognition among God's people, or membership in his Church. Let us note particularly God's own declaration (verse 14): "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, *that soul shall be cut off from his people.*" That soul is not included in God's covenant, and therefore cannot be recognized in his Church. Hence, our proposition, that God, in his covenant with the Church,

has expressly included children, is so clearly set forth in his word that every candid reader is compelled to admit it.

But methinks I hear some one saying that this was only an old-dispensation Church, and that, living under the new or Christian dispensation, we are no longer under the conditions of the Abrahamic covenant. Hence, we advance from our former proposition and offer another :

2. That the Church is one, and God's covenant with the Church is one, under the different dispensations from Abraham to the end of the world.

In Genesis xvii. 7, we have God's promise to Abraham stated thus : "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an *everlasting covenant*, to be a God unto thee and to thy seed after thee." Now, let us read and compare with this passage Galatians iii. 15-18, 29: "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now, to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred

and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

These passages are so clear that we need scarcely call the reader's attention to the salient points in them. But he will, at first reading, see that in Genesis God promised Abraham that this covenant should be valid "for his seed in their generations"—not one generation, but "their generations"—and then adds, "*it shall be an everlasting covenant.*" And then, that Paul, in Galatians, referring to the same promise, says, "Not to seeds as of many, but as of one, and to thy seed, which is Christ." And in order to remove all doubt as to who are meant by "Abraham's seed," he closes the discussion by asserting, "And if ye"—Christian believers—"be Christ's, then are ye Abraham's seed, and heirs according to promise." Hence, as we have records of but two dispensations, and as the same covenant is asserted in God's word (as above) to include both these in the promise, we feel that we can safely leave the matter with our readers without further treatment of it and proceed to another thought :

3. That if children were once included by the covenant in the Church by express divine command, they cannot now be excluded without a similar divine command.

We have seen that the law of God, by the rite of circumcision, embraced children, and made them members of his kingdom as it then existed. This same law has continued on down through the Mosaic economy to the time of Christ and his Apostles, and was recognized as such by them. From the beginning, therefore, God has admitted children to his visible kingdom, and commanded them to receive the token or seal of their membership. Now, if some one will please show us when and where this law regulating the right of children to membership in God's kingdom has ever been revoked, we will surrender our claim without a word. Let any one who knows or has ever heard of such a revocation in God's word produce it if they can. If it has been revoked the record can be found and produced. But, strange to say, no one has ever pretended to know of any such revocation. If then God's law respecting infant membership in his kingdom, and the rite or seal of the same, has not been revoked, they now sustain the same relation to God—are under the same

divine command—as when the covenant was made, and are entitled to the same rite and token of their membership. If divine authority does not exclude them, then why should we? From the nature, therefore, of the Church, and of God's covenant with the Church, children, one or both of whose parents are in covenant relation with the Church, are the *children of the covenant*, and hence proper subjects of baptism. But we observe:

II. *That the teachings and actions of Christ indicate that he regarded the little ones as the children of the covenant.*

We do not pretend to say that Christ baptized any children—he baptized no one. But we do pretend to say that he treated them as children of the household of faith—as children of the covenant—and therefore as proper subjects of baptism. We read in Mark x. 13-16, “And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer little children to come unto me and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child he shall not enter therein. And he

took them up in his arms, put his hands upon them, and blessed them."

By "the kingdom of God" we are to understand God's kingdom of grace; it may be either the Church on earth or the Church in heaven. If it be the Church on earth, then the case is settled. For, as God gave them a token of their membership, and has never revoked it, they are children of the covenant; and if this be true—if members of God's kingdom at all—then they have the same right to the seal of that membership now as when it was first given. But if the Church in heaven be meant, then the case is equally clear: For, if children are worthy of membership in the Church triumphant, they most certainly are worthy of membership in the Church militant, also. And if children of the covenant at all—if fit subjects for membership in either—they are also fit subjects for the seal or rite of membership, viz., baptism. Moreover, our readers will observe that in this passage three things are asserted:

1. That children are receivers of God's kingdom.
"Suffer little children to come unto me, and forbid them not, *for of such is the kingdom of God.*"
2. That they so *completely receive the kingdom* of God as to become *models for all receivers of it.*

"Whosoever shall not receive the kingdom of God *as a little child, he shall not enter therein.*"

3. That adults must receive the kingdom of God just as little children do, or they cannot enter into it at all. "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein." "Except ye become converted, and become *as little children*, ye can not enter the kingdom of God." But how do adults become such? "*Believe and be baptized* and thou shalt be saved," is the condition. But in astonishment some will ask, "*Can the little children believe?*" For an answer let us read Matt. xviii. 6: "But whoso shall offend *one of these little ones which believe in me*, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." Here our Lord says they believe. That settles it. Baptize them, and you have a full compliance with the injunction, "believe and be baptized," and have a right to the promise, "thou shalt be saved."

But let us follow this thought still a little farther and inquire, how do children receive the kingdom of God? How did they become the children of the covenant? Can any one indeed be said to receive the kingdom of God under the Gospel

without at the same time being a proper subject of baptism? Nay, further, Can any one receive the kingdom of God at all, in any visible or tangible way, without being baptized? Such a thing would be grossly inconsistent with the entire history of God's dealings with his children. As the Church was constituted, under the old dispensation, the reception of the kingdom of God with all its promises was invariably linked with the rite of circumcision, and no male infant could be said to receive the kingdom of God until circumcised. And the reception of the kingdom of God now is just as intimately linked with baptism as it was then with circumcision. "Except a man be born of water and the Spirit he can not enter into the kingdom of God." If children of the covenant at all, therefore, they must become such by baptism, as that is the only initiatory rite. Infant baptism is, therefore, most clearly taught by our Lord. Who then will gainsay infant baptism? Who will presume to deny the rite or seal to the lambs of his flock—the models of God's kingdom—those whom Jesus himself took up in his arms and blessed?

But again: Our Lord's command to his disciples was, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of

the Son, and of the Holy Ghost." We are here taught whom we are to baptize—"all nations." But who are comprehended in "all nations?" Certainly all who are enumerated as belonging to and composing the nations. Let us refer to a familiar illustration: In 1890 a census of our country was taken. Those who took the census passed through every district, visited every family, and took down and counted the name of every man, woman and child that was born on or before, and living at twelve o'clock on the first day of June, 1890. It mattered not if a child was but one hour, or less, old, if then living, it was counted as a part of our nation, as well as the man of three score years and ten. When we are asked, "Who compose our nation?" we can but answer, therefore, "All now living within the limits of our nation, from the oldest hoary-headed father or mother to the youngest babe." Hence, the command, "make disciples" of all these "and baptize them."

Moreover, the original word (*μαθητεύσατε*)—*matheteusate*—means more than simply instruction; it means all that it takes to make a Christian, (See Matt. xiii. 52.) How are they to be made disciples? Our Lord says, by "baptizing them."

The children are members of God's kingdom. They are disciples. Our Baptist friends admit this. If they are disciples then comes the command, "baptize them in the name of the Father, and of the Son, and of the Holy Ghost."

III. *Baptism is the outward sign or token of our internal relation with God.*

That baptism is the only initiatory rite into the Christian Church is admitted by all evangelical Christians. It is the only sign or badge of membership in the Church militant. We have heard our Lord's own declaration in regard to the children—"Of such is the kingdom of God." Jesus therefore owns children as a part of his kingdom. Their internal relation with God is therefore settled. They are his. They are the "lambs" of his "flock." Now, if this is their internal or spiritual relation with God, will any one presume to deny them the seal or badge of that relation? In the language of the venerable Dr. Seiss, "Infants are a part of Christ's mystical body. They are an integral portion of that humanity for which his mediation avails. They are redeemed by his blood. They are among the purchase of his death. Until by unbelief and disobedience they reject him, they are his. Redemption is officiating for them. The

kingdom of God is of them, and others like them. If this be not true, there is no hope for them. Just as surely, then, as God has linked baptism to the effectual application of saving grace; to signify and seal it; and just as certainly as it is Christ's appointed badge for those who are partakers of his healing and saving power, it is to be administered to infants; and the deepest and most vital constitution of Christianity is touched and violated by excluding them from it. Indeed, to us there seems to be but this one alternative—that infants are entitled to baptism, or else they must perish—not that baptism alone can save them, but for the reason that anything which incapacitates them for baptism must also incapacitate them for salvation." That is to say, that if infants are not fit subjects for baptism, they certainly cannot be for salvation. But God positively declares them members of his kingdom. Then if thus related to God—if children of his covenant—why deny them the rite or seal of that relation?

With this view of our Lord's treatment of the children of the covenant, let us proceed to notice :

IV. *That his apostles also treated them as children of the covenant in the household baptisms recorded in the New Testament.*

We have the record of at least five household baptisms in the New Testament. We have the record of the jailer of Philippi and his house, in Acts xvi. 29-34, as follows: "Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in the house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house."

In verse 31 the jailer was told, "Believe on the Lord Jesus Christ and thou shalt be saved, and all thy house," and, in verse 33, we read, "he was baptized, he and all his straightway." Now what was "all his house" that was baptized? Certainly every intelligent reader of Scripture will at once understand this expression to mean his family, including servants and children. But, as Scripture is its own best interpreter, we will refer to Paul's first letter to Timothy (iii. 4), where we

read: "A bishop must be blameless, * * * *
 one that ruleth well his own house, having *his children* in subjection with all gravity." Here we have a simple and clear explanation of what is meant by "he and all his house." The conclusion is inevitable—children were included, if there were any in the family. Besides this we have the records of the baptism of "Lydia and her house" (Acts xvi. 14, 15); of "Cornelius and his house" (Acts x. 48); and that of "Crispus with all his house and many Corinthians" (Acts xviii. 8); and "the household of Stephanus" (1 Cor. i. 16). Now in all these cases of household baptism, certainly no reasonable person will question the presence and baptism of at least some children. And if our Lord's inspired apostles treated infants as children of the covenant, and baptized them, why should not we do likewise?

But we turn now from the testimony of God's Word to the testimony of history, and observe :

V. That infant baptism has been the uniform practice of the Christian Church from the time of Christ and his apostles to the present time.

Infant baptism is not one of the modern innovations. It can be traced back, as a general practice in the Church, through every period of history

from the present to the time of Christ and his apostles. But, inasmuch as the practice of infant baptism is not questioned from the fourth century on, we will commence there and trace it back. We will commence with the testimony of Pelagius. He was born about the middle of the fourth century. He says: "I have never heard of even any impious heretics who assert that infants ought not to be baptized." Pelagius was a man of recognized scholarship and learning, and would not only have known the facts in the case, but as a Christian man could be relied on for the truth.

We next give the testimony of St. Augustine, born A. D. 354. He says: "The whole Church practices infant baptism. It was not instituted by Councils, but was always in use. This the Church has always maintained."

Origen was born A. D. 184, or about eighty-four years after the death of St. John. In his "Homily" on the fourth chapter of St. Luke, he says: "Infants are baptized for the remission of sins." In his commentary on Romans, he says: "For this cause it was that *the Church received an order from the Apostles to give baptism to infants.*" This, also, is very positive testimony from a Christian scholar. He is not only a witness to the cur-

rent practice of infant baptism at that time, but asserts that it was "so ordered by the apostles." If, therefore, the witness of these men is worth anything, it proves that infant baptism, as a practice, had its origin in apostolic times, and must, therefore, have been taught and practiced by them. From the fourth to the eleventh century it is generally admitted, even by our Baptist friends, to have been the common practice of the Church. A. D. 1120 a sect rose up against infant baptism, but public sentiment was so strong and general in favor of infant baptism that this sect soon disappeared. Then infant baptism was, without any opposition, the common practice of the Church to 1522, when another sect arose in opposition to it. Yet, notwithstanding the opposition of this sect, the great body of the Christian Church has practiced infant baptism from that time to the present. If, therefore, infant baptism has been the common practice of the Christian Church from the time of the apostles to the present time, one of two things must follow :

1. It must have been an innovation upon the teachings and actions of the apostles by their immediate associates and successors; or,
2. It must have come directly from them by

word and practice as a part of the divine commission. For no inferential or optionary custom would have brought it into such general and continued practice against all opposition.

If the former, (viz., that infant baptism was ever introduced as an innovation upon any former practice,) the record of that innovation cannot now be found anywhere, either in tradition, sacred or profane history. And it would seem passingly strange that such an innovation had ever been made, and its record given to oblivion forever !

But with these considerations we feel that we can leave the subject with our readers, confidently believing that they will join us in the conviction that God would have us receive and treat our little ones as children of the covenant—to baptize them.

But we cannot close without presenting to our readers a few thoughts on the benefits of baptism to children :

1. By baptism, in the place of circumcision, children are brought into covenant favor with God. Circumcision identified the child with the people of God. The uncircumcised child was ordered to be cut off. But by baptism they are brought into covenant favor with God, and hence become heirs

of the promise. For (Acts ii. 38, 39), "the promise is to you and your children."

2. Baptism is a means of regeneration. Paul in his letter to Titus (iii. 5) calls it "the washing of regeneration." Our Lord said (John iii. 5), "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Baptism is not the thing itself, however—"opus operatum"—as taught by some, but it is a means to that end.

3. Baptism, as the initiatory rite into the Church, becomes a means of grace. You receive baptism not only in compliance with the divine command, but also to obtain its blessings for yourselves. But baptism will procure the same blessings for your little ones. The divine injunction is, "bring up the children in the nurture and admonition of the Lord." Eph. vi. 4. But how can this be done if you deny them the means of grace? The means of grace are the "*nurture*" to the child—they are the food for its soul. Here any Christians who withhold baptism from their children involve themselves not alone in a very grave inconsistency, but also in a sheer impossibility. As well expect their children to grow up strong and robust physically, without eating, as to grow up in "the nurture and admonition of the Lord," without the

means of grace. God commanded Israel to thus consecrate their children to the Lord. This command has never been revoked. It is as binding therefore upon you, and you are as responsible for a proper compliance with it as was Israel of old. Let us not forget our covenant obligations to God and to our children. O how we prize our children! They are God's most precious gifts to us. How we labor and toil for their temporal welfare; but shall we withhold from them that which will fit them to become the joy of our hearts later in life?—to become an honor to themselves, to their parents, and above all an everlasting honor to God, who gave them to us? The Lord guide your minds into a proper conception of his word on this subject, and quicken your hearts by his spirit to do his bidding, is the prayer of your humble servant. Amen!

CHAPTER VI.

THE SACRAMENT OF THE ALTAR, OR THE LORD'S SUPPER.

THE Lord's Supper, like all the other important festivals or ordinances of the New Testament, has its precursor in the Old Testament. Our Lord came to fulfill all righteousness. Matt. iii. 15 ; xv. 17, 18. Hence, no institution of the Old Testament was overlooked in the institution of ordinances and sacraments in the New. The precursor of the Lord's Supper was that of the Passover. We find the record of its institution in the Book of Exodus xii. 21-28 : " Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families and kill the Passover. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin ; and none of you shall go out at the door of his house until the morning ; for the Lord will pass through to smite the Egyptians ; and when he seeth the blood upon the lintel

and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And *ye shall observe this thing for an ordinance to thee, and to thy sons forever.* And it shall come to pass when ye be come to the land which the Lord will give you according as he hath promised, that ye shall keep this service." In the Gospel by St. Matthew xxvi. 26-28 can be found the record of the institution of the Lord's Supper : "And as they were eating Jesus took bread and blessed it and brake it and gave it to his disciples, and said, Take, eat ; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ; for this is my blood of the New Testament, which is shed for many for the remission of sins."

The more closely the reader will study these two passages, the more close and intricate the relation between them will appear. The more we study this subject the more we are impressed with the fact that the Old Testament in its very incipency, with all its rites, services and ordinances, is but the beginning of an economy from which should issue a dispensation of real life and glory—a system which, after years of seclusion in the dusty vaults of antiquity, should burst forth into real vigor and

power. The Old Testament has been properly called "the mother of the New." That which had been "within the veil," so long under a system of symbols and forms, has at length come forth in a system of living and perceptible realities. These two dispensations, distinct in form, are yet so interlinked in their fundamental relations as to be inseparably united. The connecting link is the Lord Jesus, whom some have perhaps rightly adjudged to have been the angel who passed over the blood-sprinkled houses of Israel, and who gave the specific directions, and who truly and properly instituted the Passover, but who after centuries gave us the reality of this symbolical institution, viz.: the *Lora's Supper*. Van Oosterzee,* in noticing this thought, says: "The word of Moses and the prophets is in such wise taken up, fulfilled and completed by Jesus, that even that which is old receives, in his hands, an entirely new appearance, and that which is new appears to be properly only the ripened germ of the old. Even when he does not immediately adduce the word of prophecy, it is yet the clear mirror in which he sees reflected the image of himself and the kingdom of God." Such are the close and intricate relations between not

* Theol., New Test., p. 66.

only these dispensations but also between their institutions.

From the records of the Passover and the Lord's Supper several marks of similarity will readily be observed.

1. Both institutions are of divine origin—God instituted them both. The necessary preparations in each case were made at the hands of men. On the one hand Moses made all the preparations, killed the lamb, sprinkled the blood, etc. but the angel of God passed over in the darkness of the night, completed and honored the institution as divine; on the other, the disciples “made ready,” but, likewise, in the silent watches of the night Christ, the son of God, to whom was committed all power both in heaven and in earth, instituted the sacrament of the Lord's Supper. Whether he who instituted the Lord's Supper, also in his pre-incarnate state instituted the Passover or not, in the former as in the latter institution, everything points to and clusters about the Lamb of God. He who cannot see Jesus in it all, looks as through a glass darkly. The former, though considered purely symbolical, was none the less divine, only that the people of that age were unprepared to behold the divine in it.

2. Both are atoning institutions. The one is symbolically accepted as such; the other is really given as such. For in the one (Ex. xii. 23) we read: "And when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door and will not suffer the destroyer to come in unto your houses to smite you." In the other (Matt. xxvi. 28) we read: "For this is my blood of the New Testament which is shed for many for the remission of sins." In each case a reconciliation or atonement (at-one-ment) is effected in the celebration of the institutions. Israel sprinkled the blood upon the lintels and side posts believing that God would recognize and accept it according to promise. We take the cup and by faith drink it as "the blood of the New Testament *which is shed for the remission of sins;*" and we have peace with God through our Lord Jesus Christ, not "*ex opere operatum.*" But we receiving and acting according to God's word by faith, God by the use of the means accounts it unto us for righteousness' sake.

3. The objects of both institutions were similar. The Passover was to be first of all a memorial feast. It was ever after to remind them and their children how God passed over their houses and

spared their first born. "And it shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses. And the people bowed the head and worshipped." Ex. xii. 26, 27. So Christ our "Passover" said (Luke xxii. 19), "This do in remembrance of me." As the Passover reminded Israel of the great love and mercy of God in passing over their houses, sparing their first born and delivering them from the misery and suffering of Egyptian bondage, so Christ would continually remind us of God's infinite love in the gift of his Son, of his suffering in our stead, and of his passing over our sins. As the blood of the lamb reminded Israel of the remission of their sins, and their consequent atonement, or, "at-one-ment" with God, so Christ our Passover says, "For this is my blood of the New Testament which is shed for *many for the remission of sins.*" For Christ's sake God literally closes his eyes upon and passes over the hearts in the forgiveness of their sins of those who properly partake of the Lord's Supper, as he did over the houses of those in Egypt who properly sprinkled

the blood upon their lintels. Hence Paul writes (1 Cor xi. 24-26): "This do in remembrance of me, for as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

4. In each of these institutions preparation was necessary for a proper celebration. The preparations for the celebration of the Jewish Passover continued one week previous. Our Lord observed the same preparations, and then immediately merged the observance of the one into the institution of the other. Hence the propriety and importance of the service so generally observed and commonly known in the Lutheran, German Reformed, Presbyterian and some other churches as the "*preparatory service*"—a time set apart for preparation for the worthy celebration of the sacrament of the altar. The importance of these services is realized in proportion as we appreciate the meeting of the Lord in the celebration of his Supper. The high priest of the Old Testament made the most careful preparations by sacrifices and offerings before entering into the holy of holies—before entering into the immediate presence of the Lord. The people of Israel also spent a whole week in fasting and prayer before the celebration of only and purely a memorial institution. How fitting therefore that

we should have at least one meeting for meditation and prayer before presuming to come into the presence of the Lord, to eat of his broken body and to drink of his shed blood.

But with these marks of similarity there is one feature in the Lord's Supper in which it is the fulfillment of all righteousness—in which Christ passed from the symbolical to the real—a feature which makes the celebration of the Lord's Supper very precious to the Lutheran household of faith, viz.: the doctrine of *The Real Presence of the Body and Blood of Christ* in the Lord's Supper. And it is a matter of some importance that we understand the doctrine of the Lord's Supper as the Lutheran Church believes it to be set forth in the New Testament. We quote here Luther's own statement of the *real presence* in the Lord's Supper (see Larger Cat., p. 164): "What then is the Sacrament of the Altar? It is the true body and blood of Christ our Lord *in and with bread and wine*, commanded through the words of Christ, for us Christians to eat and drink. And as we have said concerning baptism, that *it is not simple water*, so we also say here, *this Sacrament is bread and wine*, but *not mere bread and wine*, as taken to the table on other occasions, but bread and wine compre-

hended in the word of God and connected with it. It is the *word*, I say, that makes and distinguishes this Sacrament, so that it is *not mere bread and wine, but is, and is called, the body and blood of Christ.*"

The following is a statement of it from the Augsburg Confession, Art. 10.

"That the body and blood of Christ are truly present under the form of bread and wine, and are there communicated to those who eat and drink in the Lord's Supper."

Dr. Krauth (Conservative Ref., page 599) amplifies this article thus: "1. That the true body and blood of Christ are the Sacramental objects. 2. That the Sacramental objects are truly present in the Lord's Supper. 3. That this true presence is under the form or species of bread and wine. 4. That present under this form or species they are communicated. 5. That thus communicated they are received by all communicants."

By the true body we mean that body in which our Saviour was actually incarnate, as opposed to his mystical body, which is the Church. Eph. i. 22, 23; v. 23. Some minds have been confused also by the use of different adjectives descriptive of His body; such as the "natural body," and "the glori-

fied body of Christ." While in fact Christ's *true body*, his *natural* body, and his *glorified* body are *one and the same body in identity*. The only matter to be borne in mind is that the words *true* and *natural* refer to its essence, while the word *glorified* refers to its condition. The glorification of his body neither made it cease to be true nor natural. That is, it was no more an unreal, ideal or imaginary body after its glorification than before. It was identically the same body but with a constant and plenary exercise of glorious properties. Hence the doctrine of the Lutheran Church that it was the true body which was given for us. For Christ as he instituted the Lord's Supper said; "This is my body which is given for you." "Therefore," says Dr. Krauth, "the sacramental object must be his true body. For neither his mystical body, nor the Holy Spirit dwelling in his body, nor a sign or symbol of his body, nor a memorial of his body, nor faith in his body, could have been given for us. Therefore the true body must have been given for us, and that only can be the sacramental object."

By his true blood we mean that blood which was the actual life—the vitality and strength of his human body—that "precious blood" wherewith

we are bought. We believe that it was his true blood which was shed for us for the remission of sins. For Christ said, "This is my blood of the new testament which is shed for the remission of sins." In these words Christ did not say, This is the efficacy of my blood, nor the Holy Spirit uniting us with his blood, nor yet that it was a sign or symbol of His blood, but simply and plainly, "This is my blood." Hence from the plain and very simple language of him who instituted the Sacrament of the Altar we believe in the *real presence* of the *true body* and *blood* of *Christ* in the Lord's Supper.

We do not believe, however,

1. That this presence consists of any essential change of the elements of bread and wine into the body, flesh, blood, soul and divinity of our Lord, as that of the Romish doctrine of transubstantiation. We do not believe that there is any conversion or transformation of the whole substance of the bread and wine into the body and blood of Christ. But we believe that the bread remains bread, and the wine remains wine, entirely unchanged in their properties and accidents; that is, in every thing which constitutes them what they really are. Our Lord does not say, "Take, eat, this is my trans-

formed body, or "this is my transformed blood." But simply "this is my body," "this is my blood." Hence the bread in the Lord's Supper continues to be real bread, and the wine real wine; but both are the means by which the body and blood of Christ are conveyed to us. Hence Paul in 1 Cor. x 16, speaks of the visible elements in the holy sacrament as "*bread and wine.*" "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ?"

2. We do not mean that the presence of the body and blood of Christ consists in any local or physical inclusion in the bread and wine, or a comingling of them into one mass, such as belong to natural bodies. We do not believe in any physical or local presence whatever. The bread does not coalesce with the body, and the wine with the blood, into one substance. There is no assumption of the elements into the humanity of Christ. Theologically this doctrine is called "impanation," or consubstantiation, a doctrine which the Lutheran church has always and stoutly rejected, though unjustly charged with holding it. In the institution Christ did not say, Take, eat, in this bread is included my body, or in this cup is inclu-

ded my blood. No, he did not say that. And although with the bread and wine the body and blood of Christ are communicated to us, we must not conceive the gross idea that the body and blood of Christ are locally enclosed in the elements.

3. We do not mean that in the Lord's Supper we partake of his body and blood by a gross, carnal or natural eating and drinking. Evidently our Lord, when he said, "Take, eat, this is my body, * * * and, this is my blood," did not wish to be understood in a natural, carnal sense, as if his disciples gathered around the table were really to attack his living, natural body, or to drink his natural blood, then coursing through his veins. No, not that

4 We do not believe that the presence of Christ in the Lord's Supper consists in a mere figurative representation; that is, that the bread only represents or signifies his body, and that the wine only represents or signifies his blood. We cannot accept this as scriptural, from several considerations :

(1) This idea is opposed by the demands of all those types of the Old Testament which contemplate Christ as the Paschal Lamb, who is to be presented in that nature in which he was slain, not after the shadowy mode of the old dispensation,

but after the true mode of the new—in the New Testament Paschal. It is through his human nature that Christ is our Paschal Lamb sacrificed; and therefore it must be through his human nature that Christ our Paschal Lamb is eaten. If it was not through his divinity, separate from his humanity, that he was sacrificed upon the cross, it cannot be that through his divine nature, separate from his humanity, he is given to us at his table.

(2) This idea is opposed by the demands of the type of the Old Testament sacrifices, which were not only to be offered to God, but to be partaken of by the priests and offerers. That body and blood which were offered to the Father, and by him accepted, must also be partaken of by those for whom they were offered, and the partaking must be a *true one*, as the offering itself was true. But in order to be a true partaking there must be a true presence.

(3) This idea is opposed by a proper translation of the original words of the institution. Our Lord did not say, This represents my body, but in the plainest and most simple language possible said "This is my body," and "This is my blood." Nor does the Greek copulative "*eimi*" by any proper translation mean to "represent," "sig-

nify" or "is a symbol of." We base this declaration, (1) on the fact that no translation, ancient or modern, with any pretension to character, has so rendered the word. No one of scholarship has ever dared to insert into the text of his translation "this signifies," "represents," or "is a symbol of my body." But if "*eimi*" means any or all of these, why have not some of our scholars—our lexicographers—given the public the benefit of their knowledge of this little word? The fact is, it simply means what it has always been translated—simply "is," (2) That no impartial dictionary of the Greek language, whether general or New Testament, assigns any such meaning to the original "*eimi*." (3) That no standard dictionary of the English language assigns such a meaning to the English copulative "is" or "to be." But it simply means what it says. Hence the doctrine of the Lutheran Church, that the true body and blood of Christ are really present in the Lord's Supper, not in any such sense as above named, but in a *supernatural* and *incomprehensible* way.

But while we cannot fully comprehend and explain how this is, can we not, in the province of faith, lay hold of the great truth, and by it, without the course of philosophical reasoning, ac-

cept our Lord's simple statement : " This is my body ; " " This is my blood ? " However, a simple illustration from God's word may aid in simplifying and impressing the idea somewhat. According to the Gospel by St. John (xv. 1-5) our Lord gave us the parable of the vine and the branches, which we will use as a practical illustration in this case. The vine planted in the ground, and communicating from it to the branches, represents Christ, the only begotten of the Father, sent forth from him. The branches in living connection or communion with the vine, represents all believers by faith engrafted into Christ Jesus, the Vine, and in living connection or communion with him. But now all things are in their proper relations and condition for the life in the ground to be absorbed through the tiny pores of the roots and conveyed through the vine to the branches. The operation begins, the life flows ; we see the buds, then the leaves, the blossoms, and the ripened fruit. Does any one question the *real presence*, in species and essence, of the vine in the branches ? And can any one fully comprehend, and will he attempt a clear and simple explanation of just how it all comes about ? And as the vine becomes the medium of communication, are its visible parts in

any wise changed into something else? In our conception of the process of communication of life from the ground to the branches, must we think of transubstantiation, or consubstantiation? O, no! "Folly! folly!" would cry our natural philosophers? And yet, that which is communicated is the body—it is the very essence which composes and constitutes that body—the body of vine and branches. Precisely so with Christ in the Holy Sacrament of the Altar. We can no more fully comprehend and explain how he is communicated to us through the medium—the bread and the wine—than we can the process in the case of the vine and the branches. But does any one question the reality in the process in the vine because he cannot fully comprehend and explain it all? Why then raise the question about the *real presence* of Christ in the Lord's Supper? Why not take him at his word when he says: "Take, eat, this is my body;" * * * "this is my blood?" If we cannot fully comprehend, why not believe? Shall we be guilty of limiting our faith to the bound of our reason? God forbid!

Another important subject for the consideration of our readers is the *Benefits to the Communicants* in the celebration of the Sacrament of the Altar.

These I fear are too often underestimated, and consequently very improperly appreciated by most communicants. True, these benefits vary with the faith exercised by the communicants in the reception of the elements. Some eat and drink unto the fullness of the blessings in Christ Jesus; others to their condemnation. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. * * * For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi. 29, 30. But to be sure in speaking of the "*benefits*" to participants in the Sacrament of the Altar we address ourselves to true believers—*worthy communicants only*. To them eternity alone can reveal the full measure of these benefits.

Moreover, let us not forget that we are speaking of the benefits derived by a belief in the real presence of Christ in the Lord's Supper. While we may not be able to comprehend fully the thoughts of this very difficult point, we hope at least to make clear a few thoughts which lie more nearly to the surface. We must bear in mind, however, that not only *the visible*, but also the *invisible* things are *real*. Hence we cannot look into this with the

carnal mind, but alone through a living faith enlightened by God's Word and spirit. The importance of the doctrine of the real presence of Christ in the Lord's Supper, in order to obtain the benefits which the Lord would have us receive in this holy feast, will be, in a measure at least, comprehended from the following illustration: "Suppose some one should present you with a picture of a great personage—one whom you esteem very highly. It would no doubt awaken in you the deepest gratitude of your heart. And as you viewed that picture certain lasting impressions would be made. But now that this same personage should be brought into your presence, and instead of viewing a *representative* of the man, you could now see the *real man* and converse with him, what a different impression it would make upon your mind. How the same joy and gratitude would be intensified." Just so in the Lord's Supper. Eating the bread and drinking the wine at the Lord's table as a representative or symbolical presence of the body and blood of Christ will, indeed make a certain impression upon the mind, but with little, if any more, benefit than that derived from the ordinary means of grace. But when we come fully believing the

words of Christ: "This is my body"—"this is my blood"—believing that as we come to his table we come into his real presence, and are there permitted to commune with him (1 Cor. x. 16), what a different impression it will make! How our gratitude and joy will intensify! How the benefits—the blessings—will multiply and enlarge! And only he who truly believes in the real presence of Christ in the Lord's Supper can and does truly commune with Christ in the celebration of this Holy Sacrament. We cannot commune with a symbol. But to receive the full measure of the blessings of this Holy Sacrament we must come believing that we *truly commune with Christ our Lord*.

At the institution of this sacrament Christ said (Matt. xxvi 28), "For this is my blood of the New Testament, which is shed for many for the remission of sins." Here "*remission of sins*," is the special blessing mentioned. This is indeed the most important, as it is the foundation of all other special blessings. For it is written (Heb. ix. 22), "Without the shedding of blood is no remission." Not indeed in the sense that there can be no remission of sin without having first participated at the Lord's table, but that God, having sealed his everlasting covenant to all true believ-

ers with Christ's blood, upon all who honor him in the celebration of the seal of that covenant he will confer the special blessings of that seal. On a former occasion (Matt. xx. 28), our Lord had said, "even as the Son of man came not to be ministered unto, but to minister, and to give his life a *ransom* for many." This is indeed a significant passage on the particular thought before us. We too often think of the remission of sin only as such without connecting with it any inherent blessings. But the Greek word "*lutron*" here used comprehends both the price paid for sin, and the condition secured. All true believers have experienced the blessings of this condition—joy and peace unspeakable, increased faith and light. Hence we need not tarry to develop this thought, but note *soul nourishment* as another important benefit in the Lord's Supper. Luther, in speaking of the benefits of the sacrament, calls it "*food for the soul which nourishes and strengthens the new man.*" Another has put it thus: "By baptism we are regenerated and renewed; by the Lord's Supper we are fed and nourished unto eternal life. In baptism faith is kindled by the Holy Spirit; in the use of the Supper it is increased, confirmed and sealed. By baptism we are grafted into Christ; by

the salutary use of the Lord's Supper we receive a spiritual increase in this relation. By baptism we are received into the divine covenant; by the use of the Eucharist we are preserved in it."

Just how this soul nourishment is communicated to us we may not be able to explain to the satisfaction of all, nor is it necessary to spend any time in philosophizing upon the subject. But let a simple illustration from nature suffice: The vine through its tiny roots absorbs certain acids and gases, from the ground, which we call life, and when assimilated to its own nature, communicates them to the branches. As a consequence these branches send forth the little twigs, thence the foliage and the buds, and at length we see the cluster of luscious fruit. How was it done? Who cares? All that concerns us is that there was *life, nourishment* and *fruit*. So our soul nourishment comes through Christ the Vine—the body—unto all who truly believe and obey his word, "Take, eat, this is my body," * * "drink ye all of it, for this is my blood of the New Testament." "Do this in remembrance of me." Ah, yes,

"Here at thy table, Lord, we meet
To feed on food divine:
Thy *body* is the bread we eat,
Thy *precious blood* the wine."

But we can note but one more of the many benefits which might be mentioned, afforded to the worthy participant of the Sacrament of the Altar.

An assimilation of ours to the divine nature of Christ.

"Like begets like" is a universal law of nature. "Do men gather grapes of thorns, or figs of thistles?" Even so Christ has emphasized the importance of the new birth: "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." (John iii. 3.) And when Nicodemus failed to comprehend the thought, Jesus followed with an explanatory answer, "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he can not enter into the kingdom of God." In short, he must be born of the Spirit, and partake of the things of the Spirit before he can enter into his domain or bear any of his fruit. For, "that which is born of the flesh is flesh," and will bear the fruit of the flesh; "and that which is born of the spirit is spirit" and will bring forth the fruit of the spirit. "For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. vi. 8.

But the *law of assimilation* is as universal in fact and as absolute in its results as the law of generation. By pouring cold water into hot, or *vice versa*, a medium temperature is secured. How? By the process of assimilation. Food is taken into the stomach, after a time is converted into blood, and as this goes coursing from the heart to every member of the body, nutrition and strength is conveyed. How is it done? By the process of assimilation. By this same process the desired effect of leaven is secured in the dough. Precisely so with the work of Christ in our hearts, with only this difference: That according to the natural law the body which receives the elements assimilates them to itself; while according to the law of the Spirit the body which receives the elements, the gifts of God—the body and blood of Christ—his grace and Spirit, by faith, is assimilated unto the nature of their giver. Whosoever therefore receives by faith the body and blood of Christ in the Sacrament of the Altar accedes to an assimilation of his own to the divine nature.

Of the transforming or assimilating power of Christ we need not speak at length, therefore, as the principle is familiar to all. Suffice it to say, however, that the law of assimilation is nowhere

more conspicuous than in the work of Christ. Hence our Lord's prayer for his disciples, (John xvii: 22, 23), "That they may be one, *even as we are one, I in them, and thou in me*, that they may be *made perfect in one*." How was this prayer answered? Plainly by the process of assimilation—"their lives were hid with Christ in God." And as food is hid in the stomach, then assimilated to the body, so theirs, hid with Christ in God, were assimilated to the divine nature. Hence it is also written (Gal. ii: 20), "I am crucified with Christ: nevertheless I live; yet *not I, but Christ liveth in me*: and *the life which I now live in the flesh I live by faith in the Son of God*." As Christ lived in Paul, so he lives in every true believer; and as Paul realized the assimilating power of Christ—transforming and changing his own nature, his mind, will, energies and all, to that of Christ—so in the life of every child of God. And as the Lord's Supper has been instituted as one of but two sacraments, it has become one of the special means for the assimilation of ours to the divine nature. We eat and drink the body and blood of Christ in the sacrament of the Lord's Supper by faith, and find our passions subdued, and our love increased, our strength is renewed and our experience enriched, our repen-

tance is deepened and our faith enlarged, our besetting sins are weakened and our hopes brightened. Thus eating and drinking in this holy feast whenever an opportunity is offered, our natures will become more and more assimilated to that of the divine—we will become more and more “conformed to the image of his Son” (Rom. viii : 29), and the mind which was in Christ Jesus will become more perfect in us, and the life which we now live in the flesh will be one of faith in the Son of God—our life will be “hid with Christ in God.”

For whom was the Lord's Supper instituted, and for whom is the Lord's table now spread, is a question which demands but a brief consideration.

The little company to whom the body and blood of Christ was first administered was composed of the apostles, whom Christ had chosen to accompany him during his earthly ministry. They were poor and unlearned men, who loved Christ, but were weak alike in faith and knowledge. They knew but little of the full meaning of their Master's sayings and doings. They knew but little of the frailty of their own hearts. They thought they were ready to die with Jesus, and yet that very night they all forsook him and fled. All this our Lord knew perfectly well. And yet he did not

deny them the privilege of the Lord's Supper. The lesson is patent to all—*The Lord's table is spread for the Lord's people.* The qualifications for a worthy participation in the Lord's Supper are not necessarily much knowledge, great strength of grace, and a rich experience in the divine life. These are indeed desirable qualifications. But a communicant may know but little, and be as a child in spiritual strength, but cannot on that account be excluded from the Lord's table. The vital question for consideration is, Are you keenly sensible of your sins? do you really love Christ? have you publicly professed your faith in him? been baptized, and resolved to serve him? If so, then, dear reader, you are entitled to the privileges of this holy sacrament, and no one can justly gainsay your rights. We are indeed to guard the Lord's table carefully against unworthy communicants. Indeed, no graceless person ought to presume to come to the Lord's Supper. But on the other hand we are to take heed that we do not reject those whom Christ has not rejected.

With a few serious personal inquiries as to your conduct in respect to this holy Sacrament we leave the subject of this chapter. Are you prompt and regular participants whenever an opportunity is

offered, or do you turn away from it? If the latter, how can your conduct be justified? You cannot say that it is not a necessary ordinance. For to say this is to pour contempt upon Christ himself, and declare our disobedience to his command, "Do this in remembrance of me." It will not do to say that you feel unworthy to come to the Lord's table. To say this is to declare that you are unfit to die, and unprepared to meet God. This is indeed a precarious condition for a professed child of God to occupy. Preparation for the one will prepare for the other. These are solemn considerations which every non-communicant should ponder well.

Dear reader, are you an habitual communicant? If so, in what frame of mind do you come? Do you draw near intelligently, humbly and in true faith? Do you really feel your depravity and need of Christ? Do you come really desiring soul nourishment and thereby, with the use of the other stated means of grace, to fit you for a daily walk with God? Happy indeed is that one who can, with a conscience void of offense toward God, give an affirmative answer to these questions. To all such God will surely give a place at the marriage supper in his kingdom.

CHAPTER VII.

THE CHRISTIAN HOME AND ITS POSSIBILITIES.

(Read Gen. xviii. 19 ; Ruth i. 7-18).

“ Home is the resort

Of love, of joy, of peace and plenty, where
Supporting and supported, polished friends
And dear relations mingle into bliss.”

“ Nor need we power or splendor—

Wide hall or lordly dome ;

The good, the true, the tender—

These form the wealth of home.”

THE very word “ home ” occupies a sacred place in every heart. It is held in reverence and sacred memory alike by all. It was there God first cradled these bodies of flesh ; it was there the caresses of a fond mother, and the affections of a kind father were first lavished upon us. Home is the one place in all this world where Christian hearts are sure of each other. It is there where hearts find the focus of mutual confidence ; it is there where we tear off the mask of selfish secrecy which the world compels us to wear in self-

defense, and find sweet relief by pouring out the unreserved communications of full and confiding hearts; it is the one spot above all others where expressions of tenderness gush forth and find a glad response without any sense of timidity or shame.

Home!—There is where we received the first and most important school of character; it was there we imbibed many of the great principles of conduct which have made us what we are, either for weal or woe, and which will cease to buoy us up only as we enter our eternal home, or, if for woe, will never cease to oppress and taunt us while the ceaseless ages of eternity continue to roll away. What a launching place home is!

There is an old saying, “manners make the man;” and another “mind makes the man;” but truer than all is, “*home makes the man.*” For it is there the intellect is awakened and receives its first important discipline and direction; it is there that the heart is first touched by paternal love, and its higher sensibilities and purer emotions are inspired and developed and the character of real manhood or womanhood brought forth. Samuel Smiles has not gone amiss in his statement: “From that source” (the home) “be it pure or

impure, issue principles and maxims that govern society. Law itself is but the reflex of homes. The tiniest bits of opinion sown in the minds of children in private life afterwards issue forth to the world, and become its public opinion; for nations are gathered out of nurseries, and they who hold the leading strings of children may even exercise a greater power than those who wield the reigns of government. It is in the order of nature that domestic life should be preparatory to social, and that the mind and character should be formed in the home. There the individuals who afterward form the society are dealt with in detail, and fashioned one by one. From the family they enter life, and advance from boyhood to citizenship. Thus the home may be regarded as the most influential school of civilization." O what sacredness is rapt where such power reigns !

But in this we have simply considered the average home. But how the term "*Christian*" magnifies the sacredness of home. How exalted the Christian over the average home. How the thought that the Christ of the home above has a place in the hearts of the members of the home on earth, and an altar there, exalts our ideas of that home. Ah ! such a home is heaven begun on

earth. It is of such a home and its possibilities we desire to speak in this chapter. In such a home it is presumed that its head or heads are willing "to spend and be spent" in the service of Christ their Lord and head. And hence several things are necessary to bring that home within its true sphere and possibilities :

The Home Altar.

The words "home" and "prayer" seem like twins—where the one is we almost intuitively look for the other. Indeed a prayerless home, if at all Christian, can not be otherwise than very defective to say the least. They who have daily prayer in their homes do well; but they who daily read their Bibles and pray over them do better; but best of all is the home where the family gather around the home altar to hear the word read and taught, and then all—young and old, children and servants—bow around that altar in prayer and devotion. What a scene for angels to witness! What scene can be more lovely on earth; what more like the home above? what more pleasing to God than that of the Christian home kneeling with one accord around the home altar, to hear and unite in the fervent prayer to their heavenly Father.? How

sublime the act of those parents who thus invoke the blessing of God upon their household ! Or how grand and commendable the scene of the devoted mother (for too often our homes are headed by pious mothers, but impious fathers) gathering her little ones around her at the bedside and teaching them the privilege of prayer. O what precious seed for those youthful hearts ! What a safeguard against all the machinations of Satan ! And better still where father and mother—all—gather at a common altar of prayer. It is that which makes home the type of heaven, the dwelling place of God. One has well said, “the home altar is heaven’s threshold.” And happy are those children, who at that altar, have been consecrated by a father’s blessing, baptized by a mother’s tears, and raised to a throne of grace by their united prayer, as a free-will offering to God. The home that thus honors God with an altar of devotion may surely claim the blessings of happiness, peace and prosperity. It has taken the first step toward a veritable paradise on earth.

The benefits of the home altar are great in number and great in their fruits. But let us be content with a brief résumé of them in the language of an eminent Christian writer : “The influence of

family worship is great, silent, irresistible and permanent. Like the calm, deep stream, it moves on in silent, but overwhelming power. It strikes its root deep into the human heart, and spreads its branches wide over the whole being, like the lily that bears the tempest, and the Alpine flower that leans its cheeks upon the bosom of eternal snows—it is exerted amid the wildest storms of life, and breathes a softening spell in our bosoms, even when a heartless world is playing up the foundations of sympathy and love.

“It affords home security and happiness, removes family friction, and causes all the complicated wheels of the home machinery to move on noiselessly and smoothly. It promotes union and harmony, expunges all selfishness, allays petulant feelings and turbulent passions, destroys peevishness of temper, and makes home intercourse holy and delightful. It causes the members to reciprocate each other's affections, hushes the voice of recrimination, and exerts a softening and harmonizing influence over each heart. The dew of Hermon falls upon the home where prayer is wont to be made. Its members enjoy the good and the pleasantness of dwelling together in unity. It gives tone and intensity to their affections and

sympathies ; it throws a sunshine around their hopes and interests ; it increases their happiness and takes away the poignancy of their grief and sorrow. It availeth much, therefore, both for time and for eternity. Its voice has sent many a poor prodigal home to his father's house. Its answer has often been, 'This man was born there.' * * * * Human nature is there checked and moulded by the amiable spirit and lovely character of Jesus. The mind is expanded, the heart softened, sentiments refined, passions subdued, hopes elevated, the world cast into the shade, and heaven realized as the first prize." This is not an ideal picture, but a graphic record of a grand reality.

Home Education.

Of the nature and importance of home education many Christian families have very inadequate ideas. They seem careful enough about their public school advantages—they are careful enough about the "book culture" for their children. But of that which is of paramount importance—the home, the mind and heart culture—alas for that ! But God, foreseeing the danger of this neglect in the house of Israel gave them a strict charge in reference to this home duty. And we can do no

better than to read and ponder it carefully. (Deut. vi. 3-7.) "Hear, therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might. And these words which I command thee this day *shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.*"

Here two things are very distinctly stated :

1. That parents are to comprehend and cherish these truths in their own hearts. As usual, we must first comprehend and experience that which we would impart unto others. Upon this principle our Lord said unto his disciples, "Ye are the light of the world," and then immediately added, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 14, 16). Let parents then first cherish the love of God in their

own hearts and comprehend the great truths of God's word, and they will be prepared for the next step.

2. To teach them diligently to their children. In this passage we have home education in the clearest possible terms. And our heavenly Father wisely foresaw the necessity of home education even for Israel. The reason which God subsequently gave for having given this injunction to Israel was, that they "might not forget the covenant of the Lord their God, and go a-whoring after other gods." And how divinely thoughtful to place such a safeguard about the children of Israel. But if important as a safeguard for them, what of its importance in every Christian home in this time of wordly wisdom and craft.

By home education we do not mean the mental discipline of a common or high school, or even that of a collegiate course of study. These are all essential to success in life. But no one of them can take the place of the home. Here the education is of an entirely different nature. The feelings are to be disciplined, the passions restrained, worthy motives are to be inspired, a profound reverence for morality and religion excited, and a sincere love for God, his word and house awak-

ened. All this is comprehended in God's charge to Israel. And this is the nature of the education God would have every Christian home impart to all under the paternal roof. This, I apprehend, constituted at least a part of the discipline of the home of Abraham, of whom we have the angel's testimony as follows: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. xviii. 19). While this patriarch of antiquity could not take up the "law and the prophets," or even the charge by Moses to Israel, and expound them to his household, we have the testimony of the angel of his paternal discipline and its results. He could teach the people the principles and truths of the covenant into which he had entered with God. He could teach them "the way of the Lord," and they kept it, and that was enough.

But closely related to home education is

Home Authority.

This is also clearly taught in the testimony of the angel just quoted. "For I know him that he *will command his children and his household after him,*" is a plain and decisive testimony. It means

just what it says—home authority. And just as education and authority are necessary in good civil government, so in a well regulated Christian home. We cannot conceive of civilization without education. Neither can we conceive of government without authority. Precisely so in the home. But we would not be misunderstood. Authority does not mean tyranny. God's government is the highest example of authority in existence, for he sits in supreme authority. And yet the motive power of the divine government is love. "God is love." Again we read: "God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish but have everlasting life." And yet we are told in the same chapter: "He that believeth not is condemned already." Here God's love and authority stand in juxtaposition, each bearing an important relation to the other in his kingdom. So likewise in the Christian home. Hence we read in God's word (Prov. xiii. 24): "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." "What! Punish the child I love so well! O, how can I do that! He will know and do better when he gets older," I hear some one exclaim! But what an idea of

love such people have ! God bases *chastisement on love*. "He that *spareth his rod hateth* his son, but he that *loveth him chasteneth* him betimes." Because they love the child the true parents would chastise and make it worthy of their love. Hence we read (Prov. xix. 18): "Chasten thy son while there is hope, and let not thy soul spare his crying." And (xxii. 6): "Train up a child in the way he should go, and when he is old he will not depart from it." "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." (Prov. xxix. 15, 17). All these passages mean authority in the home. But the basis of it is love.

Moreover, God would make us responsible for the exercise of this home authority. Of this we have an example in the house of Eli: "Because his sons made themselves vile, and *he restrained them not*," severe judgments came upon his house (see 1 Sam., 2d and 3d chaps.). Another illustrious example of this is found in the house of David. How David's heart was bowed with grief over the treachery and death of his son Absalom. And this is the divine plan, the fundamental principle of which we have given in the epistle to the Hebrews xii. 6: "Whom the Lord *loveth he*

chasteneth, and scourgeth every son whom he receiveth." Hence we repeat, God's Kingdom is one of authority—of chastisement; but all grounded in *love*. But the Christian home is only God's kingdom in miniature, preparatory for the home above. Hence, the principles and motives of our heavenly Father in his great family in the earth should also become the ruling principles and motives in the individual family—the Christian home.

But one of the baneful features of the majority of our homes is a misconception of the needs of the child in order to develop the principles of true man or womanhood. This manifests itself in one or more of three ways: either—

1. The heads of the family are woefully ignorant of both the letter and the spirit of God's law; or

2. They cherish the idea that God has given them children to be a law unto themselves until they shall have come to years of maturity, when at some chosen time, with the lightnings and thunders of Sinai, God will come in all the majesty and terror of his power and convert them from their own to the way of God. Or, on the other hand, that he will come in all the plenitude of his infinite love and constrain them—almost compel

them—to give their hearts to him. We would cast no reflection upon any of the means of grace and salvation. But surely this is not God's way of populating heaven. For "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Hence its need of application in the home. But,

3. A still larger class are those who care more about silver and gold, for the worldly coffers of their children, than for a title for them to the treasures in the kingdom of God. They are more concerned about the broad acres and their huts in this world than for mansions in the city of God. They have a greater anxiety about bread for their children's stomachs than about the bread of heaven for their souls. God pity such homes! What these homes need is home education, culture of mind and heart—and home authority.

But I would, if possible, impress more indelibly upon the reader's mind these thoughts by quoting a paragraph from a paper read before the Chautauqua Assembly of New York, in 1889, by Mrs. Emily Huntington Miller: "It need hardly be said that the ideal home is religious. Its fundamental idea being development, it cannot ignore the spiritual nature, which is a breath to the clay

of all else. Its very authority and sanctions are divine, and it shares with the Eternal, his fatherly function of protecting the immature soul that has not yet learned to choose the good and refuse the evil. We shall never properly estimate the importance of fundamental religious work in the home until the Protestant church takes a lesson from the Roman Catholic, and claims every child of Christian parentage as an actual, not possible member—to be watched over and kept in the fold, not lost and then brought back. As well abandon your child to indulge appetites from habits, and establish associations that will plunge him into physical ruin, and then turn him over to the physicians for possible healing and redemption, as miss the chances of laying the foundation stones of character in the home, and trust to some chance revivalist to do by-and-by your work for you."

The key-note of the above is culture in the home—culture of mind and heart. And in the accomplishment of this education and authority are important factors.

But with this brief consideration of some of the principal duties of the Christian home let us consider next some of

The Possibilities of the Christian Home.

The term possibility comprehends far more perhaps than some may at first suspect. But we use the term for a purpose. The Christian life is represented in God's word as a growth, inciting all our capacities and powers to vigorous action, and, by the careful use of all the means of grace, stimulate new germs and aspirations, and awake dormant ones—and to elicit *all* the faculties and the strength of the *whole* man. Hence the divine command "*strive* to enter in at the straight gate;" and Paul (Phil. iii. 14) "*I press* toward the mark for the prize of the high calling of God in Christ Jesus;" and (Heb. xii. 1) "*let us run* with patience the race that is set before us;" and (2 Tim. iv. 7.) "*I have fought* a good fight."

The prayerful student of these passages will read far more in them than is usually practiced by many so-called Christian people. And one is frequently impelled to wonder whether of those who are so content to be moved leisurely along by the press of the throng, and some, who instead of running, are content to walk, and even sit and slumber by the way, are not in very great danger of dropping to the rear so far as to lose sight of the company, and of God's highway, and left to their

ease on the slopes before Sinai's heights are reached. Some of them, at least, will be found napping in Bunyan's enchanted ground, and might do well to study the pilgrim's song for such.

"When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:
Yea, let them learn of them, in any wise,
Thus to keep ope their drowsy slumbering eyes,
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell."

"Wherefore, let us not sleep as do others, but let us watch and be sober." (1 Thess. v. 6.)

God's order in the journey of life is not by leisure walk, but by the rustling march whose speed is limited only by *human possibilities*. The question is not therefore with how little may I be content, but *what is it possible for me to do?* Which is the highest round in life's ladder within my grasp? This is the thought gleaned from between the lines of God's word. And with this thought in mind the possibilities of the Christian home begin to magnify in our view. But while we cannot form adequate conceptions of the possibilities of the true Christian home yet a few observations may at least stimulate our conceptions to a

higher standard. Let it be noted therefore that it is possible for every Christian home

1. To bring its children into a thorough acquaintance with the saving truths of the Bible. We have already endeavored to impress the reader's mind with the untold work to be accomplished in the mental culture, the formation of useful habits and of noble characters. From this we need rise but one step higher, and, with the "law of God" as the great law of life, we add to the culture for the mind the culture of the heart, and we have culture for the whole man, the heart culture lending lustre to that of the mind. For the culture of the divine in man is to the rest of the man what the sun is to the world of nature. Here then we have true culture—a culture which inspires every energy and brightens every hope of man. For the law of God, as the only perfect law, is the only foundation for true culture and right living. It being the divine law applied to the divine image in man, mutual chords are touched, and corresponding sensibilities are awakened. Hence, God's charge to Moses (Deut. vi. 3-7), "Hear, therefore, O Israel, and observe to do it *that it may be well with thee.* * * * And thou shalt love the Lord thy God with all thine heart, and with all

thy soul, and with all thy might. And *these words*, which I command thee this day, *shall be in thine heart*, and thou shalt *teach them diligently unto thy children.*" God, by means of his word, would thus touch the hearts of his people, and call forth the divine image in which they were created. And in that image to rise above the lower standard of Egyptian life. And neither the roll of centuries nor the change of dispensations have wrought any material change in the "modus operandi" of the divine economy. The divine plan for populating heaven is by *instruction and culture from the cradle to the grave.* In view of this fact, therefore, comes the injunction with renewed force to all parents, "Train up a child in the way he should go," and to all Christians, "but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It is *culture and growth* all the while. But the important time to begin this process is simultaneous with his career in life. Man is born with the germ of every capacity ever developed in him. God creates the perfect child from which to grow the perfect man. Hence the course of development must begin with all parts in a certain measure simultaneously. The reason for this is obvious. For one has well said, "Man's

first impressions are the most lasting." He comes into the world perfectly helpless, and absolutely dependent upon his parents or others for nurture and culture. His very condition inspires confidence in those who care for him. And this is the opportune time for seed-sowing and culture. And however crude and meagre this process may at first seem, it is education nevertheless. For this is God's plan. There is a time for sowing and a time for reaping. After the sowing the seed germinates and we have "first the blade, then the ear, after that the full corn in the ear." First, the seed planted, then cultivated, then the harvest. Thus God would have us take advantage of these opportunities from the very first. Thus mighty fortresses are reared about the children against the wiles and allurements of the prince of darkness. And let us not forget the fact that baptized children are already members of the Church, and are to be *instructed* accordingly. They are to be addressed, not as heathen, but as *young Christians*, and are to be taught and nurtured accordingly. Neither can the obligations of Christian parents be passed over to the Church, but they must be met and discharged by them toward their children in the home. Their children are to be taught the

need of regeneration, but their baptism is to be kept before their minds as the beginning of this work, and then by constant parental culture and nurture they are "brought up in the nurture and admonition of the Lord." Children should be early brought to Christ in baptism, and then most carefully and prayerfully taught the way of the Lord, and the results will be assured.

An anxious mother once asked an eminent clergyman: "Sir, when shall I begin the education of my four-year-old child?" "Madam," he gravely answered, "if you have not already begun, you have lost all those four years." Childhood is God's time—nay, it is our time as well, to apply God's law of life. This law once thoroughly apprehended by the children, will seldom lose its grasp upon them.

It is well to note just here also that faith is in a measure the fruit of culture. We are told in God's word, that "it is the gift of God." *True*, but he gives it through his word. Culture the minds and hearts of the lambs of his flock with the word, and the gift of God is realized as one of the fruits. And thus the word becomes the power of God unto salvation. Whether or not all the children thus nurtured and cultured will become

savingly acquainted with the Christ of those truths is another matter. But suffice it to say, that in any case where a saving faith is not begotten, a more symmetrical life will be developed, better habits will be formed and a more sturdy moral character will be the result. Whether or not all the children become Christians, it is possible to acquaint them with the great fundamental truths of salvation.

2. It is possible for the Christian home to bar her gates forever against Catholicism and infidelity. These are two potent factors in the conglomerated mass of American citizenship. And the former is the prolific source of the latter. While it is true that there is a mighty current of emigration from foreign lands, the very depths of which are so cloudy and turbid with the "*isms*" of the "Fatherland" as to seriously affect the spiritual light and life of our Christian land, and just as seriously affect the standard and dignity of American citizenship. Yet, it is possible for the Christian home and Church, under divine guidance, and provided with the gospel armor (Eph. vi. 10-17) to send forth such a volume of the pure and wholesome waters of eternal life as to thoroughly filter and purify the whole stream, and issue into the great sea of life streams of "pure and undefiled religion."

The present strength and future hope of Catholicism is in the instruction of her children. And what is an acknowledged fact in the Catholic must have equal weight in the Christian home and Church. It is an old and trite saying, "knowledge is power." But if this is true of mere intellectual culture, or, if a course of study in ecclesiasticism, and in the traditions of Rome has given Catholicism such strength, then what of a sanctified knowledge? What of the power for good in the true—the mind and heart culture—of the children in the Christian homes of our land? The influence of such a course will be immeasurable, and it is possible for it to form such a wave of pure thought and faith as to sweep before it the apparent strength of the silly things of Rome, and the great folly of infidelity. Their turbid tides may continue to sweep over into our land; but, like the tidal waves of the great seas, only to roll back again purified by their action. And to their utter chagrin they will find a personal application in the lines of Longfellow:

"The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares."

3. It is possible for every Christian family by, their regular attendance upon all the services of the sanctuary, to direct the feet of their children in the same way, and cause them to form like habits. The influence of example is strangely powerful. As a Christian people we do not fully appreciate, nay, we can not fully understand how example has acquired and continues to wield such untold influence over the minds of the young. But the fact nevertheless remains. One has well said, "Men are by nature imitators, and all persons are more or less impressed by the speech, the manners, and the very habits of thinking of their companions." "Is example nothing?" asked Burke, and promptly answered, "It is *everything*." Example is the school of mankind, and they will learn at no other." Burke's grand motto, which he wrote for the tablet of the Marquis of Rockingham is worth repeating: "*Remember, resemble, persevere.*" Unconsciously, but inevitably we generate our thoughts, mould our habits and season our very lives from what we see and hear. Upon this principle some have leaped to the rash conclusion that "circumstances make the man." Rash and false as this conclusion is, the examples in daily life, the language heard, and

the general influences which are brought to bear on the mind—all of which combined form the circumstances in life—are potent factors in determining man's sphere in life. And this is true in the Christian home as it can be no where else. There, as no where else, the children with unshaken confidence regard the words and acts of parents as "*law*" and "*Gospel*." With them, "*example is everything*." In view of this fact, God has so strongly emphasized in his word the conduct of parents in the presence of the children. And a mistake made by too many parents is that the Sabbath-school is for the *children only*, and that the church services are for the *adults only*. Thus a breach is created between the church and Sunday-school, and impressed with these notions too many young people early "*graduate*" from the Sabbath-school. And I am not sure but that some of the clergy encourage this idea by discouraging the attendance of children at the sanctuary services, and of not giving proper encouragement to the fathers and mothers to attend the Sunday-school. But this is not the divine plan. With God the company is composed of "*Men, women and children*." "And Ezra the priest brought the law before the congregation both of men and women,

and all that could hear with understanding" (Nehemiah viii. 2). "Now when Ezra had prayed and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him a very great congregation of *men and women and children*," etc. (Ezra x. 1). When our Lord fed the multitude we are told (Matt. xiv. 21) that there were about five thousand, beside "*women and children*." He also called the *little children* from the throng and took them up in his arms and blessed them. Then let us, dear readers, no longer err as do others, but let us go with the children to the Sabbath-school and show them by our examples that man never grows too old there to study God's word, and there learn more about the "old, old story of Jesus and his love." And then have them go with us into the church services, and impress upon their minds that they too are a part of God's fold, and are not too young to hear his word preached. The results of such a course of training among the young will be surprisingly wonderful. Having once become habitual attendants of the Sunday-school and church services, they have at least been secured against overt vice or crime, and led into the highway of good citizenship, if not into the highway of our God. And the continued droppings from the

sacred altar of God will sooner or later find access to their hearts, and the constraining love of Christ will woo the major part of them into his embrace. And what a blessed work for the Christian home this will be! What blessed fruits to gather some of them, perhaps gathered just as they close their records of time to launch away into eternity. The bread cast upon the waters has returned after many days, filled the hearts of men with joy, and caused the courts above to resound with the song of joy and praise by the angels.

But the possibilities of such a home cannot be thus limited within the home. But, like the light in the darkness, its rays radiate in every possible direction. And the light thus dawning among the children will continue to rise higher and higher, and like the sun to grow in brilliancy and warmth, till it has reached its meridian height among the yet unborn generations, yielding a foretaste of heaven in the earthly home, and cause the nations of the earth to enjoy the glorious fruitage of her untold possibilities. The Lord kindle anew the reader's aspirations, awake to activity his dormant energies and talents, and set the chariot wheels of blessing and joy to rolling down the ages, Amen!

CHAPTER VIII.

THE RELATIONS OF THE CHRISTIAN HOME TO THE CHURCH.

THERE is a dangerous tendency in the popular mind at present which depreciates the exalted idea which God gives us of both the Church and the home. I speak of this tendency as dangerous because of its source—it emanates directly from the wicked one. But the divine idea of the Church has been elucidated by the Apostle Paul. Speaking of believers—the constituency of the Church—he says (Rom. xii. 5): “So we being many are *one body in Christ*, and every one members in particular.” And again (1 Cor. xii. 12-27): “For as the body is one and hath many members, and all the members * * * * are one body: so also is Christ. For by one spirit are we all baptized into one body. * * * * Now, ye are the body of Christ.” And in Col. i. 18, “And he is the head of the body the Church.” Ah! sacred, divine (!) conception of the Church! What a thought for Christians! The Church—the body of Christ with you

and me, aye, and all the redeemed members of it—and God's only Son the head! Christ, the Son of God its brain and soul—its living head—and we its members! Aye, verily, "your lives are hid with Christ in God." What a family the Church of God is! No wonder that our Lord would assure us: "And the gates of hell shall not prevail against his Church." Ah, no!

"In every condition—in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea,
As thy days may demand, so thy succor shall be.

"Fear not, I am with thee; O, be not dismayed;
For I am thy God, and will still give thee aid;
I'll strengthen thee, keep thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

"The soul that on Jesus hath lean'd for repose,
I will not, I cannot desert to his foes:
That soul, though all hell should endeavor to shake,
I'll never—no, never—no, never, forsake."

Inspired with this thought, Timothy Dwight, more than a century ago (A. D. 1800) gave utterance to his emotions in the following grand old hymn:

"I love thy kingdom, Lord,
The house of thine abode,
The Church our blessed Redeemer saved
With his own precious blood.

" I love thy Church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

" Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

" Jesus, thou Friend divine,
Our Saviour and our king,
Thy hand from every snare and foe
Shall great deliverance bring.

" Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

Such are the sources of inspiration and aspiration which move the society of people known as "the Christian Church." It was of such John (Rev. xxi. 3) "heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God." O blessed, exalted, divine idea of the Church! How can we depreciate and secularize it! But rather with reverential awe let us remember as we enter His sanctuary that "The

Lord is in His holy temple, let all the earth keep silence before him." Hab. ii. 20.

Let us not forget then that the Church, like the home is a *divine institution*. And that their mission alike is the amelioration and salvation of the world. Hence her divine Head gave commission to his disciples "go ye therefore and make disciples of all nations." The true, the divine, idea therefore of the church is a society of individuals among and in whom God dwells, and whose head and body is Christ—in short, it is a concentration of sanctified ingenuity and strength for the purpose of making men more like Christ, earth more like heaven, and of converting "the kingdoms of this world into the kingdom of our Lord and his Christ."

Just as in other matters so in this, the divine conception of the Church is higher and more comprehensive than the human. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. lv. 8, 9). And with this idea of the Christian Church before us let us especially note three things:

1. That as an institution the Church is divine. Our Lord said: "It is *my* Church." In the first epistle general of Peter (ii. 5) it is written: "Ye

also, as lively stones, are built up a *spiritual house*, a *holy priesthood*, to offer up *spiritual sacrifice*, acceptable to God by Jesus Christ." The institution with its *operations* is divine, and its true constituency desire to think, and speak, and act, only with the divine mind (Phil. ii. 5), and in accord with the divine will.

2. That in its constitution the Church is composed of all believers and their baptized children. "For the promise is unto you and your children." (Acts ii. 39.) Christ is "the head," "the chief corner-stone in Zion," "the body;" but *we* are "the members in particular." Christ is the "vine," and the whole family of God are "the branches."

3. That all our conceptions of God and his ways must emanate from God by his operation through and by the appointed means of grace in the Church. By the reading and preaching of the word new thoughts are conceived and old ones are quickened and purified; and by the operations of the Holy Ghost the appointed means of grace are refreshed and sanctified. And hence what the material home is to the natural man in his social and intellectual culture, the Church is to the spiritual man in his higher developments.

But we have now before our minds two institutions—both sacred to memory, important factors in life's career and alike of divine origin. What relations do they sustain to each other? This is a vital question, and one which should claim the reader's prayerful attention. But in view of the peculiar province and prerogatives vested in the Christian home by our heavenly Father; and, in view of the conspicuous and important place given the Christian Church in the plan of redemption by the Great Head of the Church, the relation is vital, and there can be but one answer to the above question: the Christian home, by divine arrangement, is designed to be the stepping-stone to the Church. God has plainly designed the home to become the nursery in which the "lambs of his flock" are to be fed with the "sincere milk of the word." The parochial school, the catechetical class and the Sunday-school, all occupy important places in systematic church-work. But no one of them, nor all of them combined, can become any adequate substitute for the home. God has wisely given that, like the Church, a place peculiarly its own. It is sometimes said that "the Sunday-school is the nursery of the Church." This may be true only in a very limited sense; that is, only

in so far as it reaches a class of children in whose homes there is spiritual destitution—where, it may be, there is no Bible, or where, at most, the Christ of the Bible has not been embraced by faith.

The original design of the Sunday-school was to reach "the ragamuffins of the street." Robert Raikes once said, "Every home which has Christ in it has a Sunday-school in it also." (Would God this were so now!) He therefore instituted the public Sunday-school to reach those children who had none at home. But he had no thought of attempting a substitute for the duties and privileges of the Christian home. But it has been suggested that the reason why so many parents and children of professedly Christian homes are not in the public Sunday-school is that they are engaged in the private or home Sunday-school. Supremely selfish as this might seem, how I wish that this were even so! But *alas! it is not so*. But I repeat, the primitive design of the Sunday-school was to reach the children of the streets with the word of God—to feed the spiritually destitute with the bread of life. But who would speak of the Christian home as a place of spiritual destitution! And why change from the original design of the

Sunday-school? Nay, why not now as then have the *trained children* (?) of the Christian homes become the messengers to go out into the highways and hedges to gather into the Sunday-school the poor and the wayward to hear the word of life? Surely this is God's plan. Why not execute it now? But instead of this the lamentable fact stares us in the face that too much time must be spent with the children of *so-called* Christian homes to collect and hold them in the Sunday-school. And thus the time and effort originally contemplated for the rag-amuffins is largely consumed with a class which, by proper training in the home, ought to have become the cheerful and efficient assistants in this work.

But who is at fault in this matter? Where shall we lay the blame? Surely these are grave questions. With many of those who do come, it has become a habit that ere the sound of the "amen" in the closing prayer of the Sunday-school has time to die away, they are out and gone. They seldom are in the pew with their parents to hear the word preached, and still less frequently are found in the prayer, or young people's meetings. They grow up intoxicated with the pleasures and follies of the world. And by and by the parents begin to grieve, and wonder, why are not our children in the church?

And again we inquire into the cause. Let them again turn to the word and there read God's charge to Israel (Deut. vi. 6-12), if they would learn the cause of all this. The careful and prayerful reader and observer will find the *cause* for these *lamentable effects in the home*, just as in the case of Eli and David. But instead of all this it was possible for those parents to have reared within their own homes the first and surest stepping stones into the sanctuary, and to the very altar in the house of God. For in a properly governed home—in the *Christian home*—it is natural for the children to revere and love that which is revered and loved by the parents. This is almost an intuitive law. Hence in such homes the children almost intuitively learn to love the word of God as it falls from the lips of the kind father and the caressing mother. And then what more natural than to revere and love the faithful pastor, his wise counsels and timely instructions, and with all to hear the public preaching of the word. On the other hand the unlearned and uncouth are as invariably "afraid and shy of that preacher." But we intuitively carry with us the instructions and impressions of our Christian home. It is natural to long to pass from the scenes, in-

spired hopes and real comforts of the home altar to the scenes of hope and pathos, and a realization of the unspeakable gifts of God at his altar in the sanctuary. It was upon this principle that the angel testified of Abraham, "For I know him, that he will command his children, and his household after him and *they shall keep the way of the Lord.*" From the home Abraham's children with one accord went forth in the way of the Lord to "*keep it*"—Why? Because they had learned to revere and love that way in the home. That man of God had opened the way to the hearts of those children, so that God by the word and his grace might keep them unto everlasting life. Oh for more Abrahams, and we shall see more sons and daughters consecrated to the Lord from their youth, less empty pews in the sanctuary on the Lord's day, and in all the land we shall hear the common chorus:

" My native country, thee—
 Land of the noble, free—
 Thy name I love.
 I love thy rocks and rills,
 Thy woods and templed hill;
My heart with rapture thrills
Like that above."

It is to be noted further that the Church is, in a measure, only "the advance step of the Christian home." Or, as one has said of the Christian home: "It is the Church in miniature." By another the Church has been fitly styled: "Our spiritual home." We would not in any way depreciate the function of the Church, but if possible impress upon the reader's mind that God has evidently designed the one to be preparatory—a stepping stone—to the other. While it is the province of the home to provide food and raiment for the body, and culture for the mind and heart, it is the province of the Church to dispense that which will give strength and lustre to the whole man. It is the province of the home to combine the temporal and the A, B, C of the spiritual, but that of the Church to deal wholly with the spiritual—from the alpha to the omega. Hence we dare not mistake—the home can not be exalted to a substitute for the Church, nor even to an equality with the Church. God has given to each a distinctive sphere, and yet the relation is intimate, unique and inseparable—the one the foot-stool, the other the altar; to the one God has committed the preparation; to the other "the holy of holies" of his kingdom on earth, including the dispensation of

his means of grace from baptism even to the broken body and shed blood of her crucified, risen and ascended Head. Each therefore, by divine arrangement, has committed to it separate and special functions, the former preparatory to the latter. O what a thought for the Christian world! The Bible with its Christ in the earthly home; the mind enlightened and the heart quickened through the word and saved through Christ in the Church, our spiritual home. But the perfect law of liberty, with its glorified Christ in heaven, our everlasting home above. For there we shall be like him and see him as he is. O what a passage!—from the altar in the home to the altar in the Church, and from the altar in the Church to the throne in heaven! Christ in the home, Christ in the Church, Christ in heaven! O how this thought should inspire parents with zeal to grasp the highest possibilities of the Christian home. How they labor and toil for comfortable homes, and for the treasures of earth for their children. But O! what of their spiritual home, the Church? And what of that home above! We talk of the pleasures and comforts of home, and, inspired with the thought, the universal response comes, “there is no place like home.”

Some years ago, a congregation of some twenty thousand people gathered in the "old Castle Garden," New York, to hear the famous Jenny Lind sing as no songstress had ever sung the sublime compositions of Beethoven, Handel and others. At length the Swedish Nightingale thought of her home, paused a moment as if to fold her wings for a higher flight, then she began with deep emotion to pour forth "*Home, Sweet Home.*" The audience could not stand it: an uproar of applause stopped the music: tears gushed from those thousands of eyes like rain. Beethoven and Handel were forgotten. A moment later the song came again, with a voice trembling with deep emotion, but full and clear as if it had been the voice of an angel from heaven,

*"Home, Home, Sweet, Sweet Home,
Be it ever so humble, there's no place like home."*

And that vast audience sat bound in fetters. And what was it that bound those twenty thousand souls? Ah! it was a secret (shall I say magic?) power in the word "*home.*"

But O! If there are such ecstatic charms about the earthly home; ay more, in the Church, our spiritual home! O what of that home above! No

wonder that the great Bickersteth, as if convulsed with the thought, broke out in

"Zion is our home,
 Jerusalem, the city of our God.
 O happy home! O happy children there!
 O blissful mansions of our Father's house!
 O walk surpassing Eden for delight!
 Here are the harvests reaped once sown in tears;
 Here is the rest by ministry enhanced;
 Here is the banquet of the wine of heaven
 Riches of glory incorruptible,
 Crowns, amaranthine crowns of victory,
 The voice of harpers, harping on their harps,
 The anthem of the holy cherubim,
 The crystal river of the spirits joy,
 The *bridal palace of the Prince of Peace*,
 The *Holiest of Holies—God is here.*"

O that home above! We would, but we can not describe that place—the home of our Father. O that family—all washed white in the blood of the Lamb! The august vision makes us tremble as we gaze; and the sublimest reach of human thought can only point—feebly point—to the deep foundations of that home; to its God-built stories, walled with adamant, paved with gold and adorned with sapphire, its duration rapt in the boundless roll of ages; its light the effulgent glory of God; its occu-

pants archangels, angels, cherubim and seraphim, with all the redeemed, and God the Father, the Son and the Holy Ghost in their midst. O the thought of that home! No sorrow, no weeping, no tears, no separation, no death! But home, sweet home! Beautiful home! Glorious home! Everlasting home! Home with each other; home with angels! Home with God! Blessed be God for that home! May our Heavenly Father give us deeper, higher and holier aspirations for the *true home on earth*, that we may lead the young from thence to the Church, their spiritual home, and thence from the foretaste to the full fruition in the home above. Amen!

CHAPTER IX.

IS THERE SALVATION OUTSIDE OF THE CHURCH?

LET us take for our text in this chapter the somewhat familiar language of our Lord, Mark xvi. 16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

There is a somewhat popular tendency just now toward the accumulation of names on the Church records rather than a real travelling for souls. There is a sort of popular aspiration to large accessions to the Church; and amid the zeal to realize such aspirations, the real object of the Church and her ministry, in a measure at least, recedes to the background. The real object of the Church is clearly set forth in our Lord's terse expression of his own mission: "*For the Son of man is come to seek and to save that which was lost.*" Luke xix. 10. This is the mission of the Church. And her motto should not be "The world for the Church," but "*The world for Christ.*" But with the tendency to enlarge the Church roll as the chief motive

rather than "to add to the Church such as shall be saved," the natural consequence is an increased nominal Church membership, with a tendency toward a correspondingly decreased spiritual life and power. The result is more faulty—more weak and sickly—Church members on the one hand, and on the other a growing tendency, with a certain class without the Church, toward the modern Pharisaism which claims, "we are as good as those in the Church." And hence for their special benefit we raise the question of this chapter, "Is there salvation outside of the Church?"

This question has perplexed the minds of some both within and without the Church. But the difficulty, it seems to us, is clearly solved in our text. It draws the line of distinction clearly between the saved and the unsaved. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This language is unmistakably clear. Nevertheless, a proper solution of the question will depend somewhat upon

WHAT WE MEAN BY THE CHURCH.

Paul defines the Church as "the body of Christ" (1 Cor. xii. 27). But this definition will

be more clearly understood as we note the two-fold state of the Church—the visible and the invisible. The visible Church consists of all those who, in a public profession of faith and by the ordinance of baptism, have been inducted into her visible organization. It has been very properly defined as “a body of believers in Christ, to whom the word is preached and the sacraments are properly administered.” The invisible Church, on the other hand, consists of all who are savingly united with Christ, its spiritual and invisible Head. It is invisible in that its service, the communion of saints, the work of grace and the fellowship and operations of the Holy Ghost, are all spiritual and invisible in their nature. Hence we have a Church within a Church. Not indeed by way of complication so as to form two Churches, but by way of distinction between the true constituents of the Church and its merely nominal adherents. For, on the one hand, we count those only whose treatment of the offered grace is what it should be—we count those only who have been born of water and the Spirit, those only whose names have been written in the Lamb’s book of life—as members of the invisible Church. But, on the other hand, we count all those who are connected with the

external or visible organization of God's kingdom as members of the visible Church. But we would impress upon the reader's mind again the fact that these are not two, but one Church. The one is within the other, as the holy of holies—the Shekinah—was within the temple. And the members of the invisible Church ordinarily are all members of the visible Church. It is highly important therefore that we note this distinction, and that we do not transfer the promises given to the one to the other. Our text includes the membership of the visible Church, but *is not limited to it*. Our Lord here plainly presents the way of access to the visible Church, but does not limit himself to it. And it will be observed also that the requirements for accession to the visible Church are all that is necessary for membership in the invisible Church, and for salvation, if its requirements are fully complied with, and its offered means properly appropriated. For its requirements are

1. *Repentance*. "Then Peter said unto them, *Repent* and be baptized every one of you * * * for the remission of sins" (Acts ii. 38). Repentance is God's first requirement from the sinner—it is the first step toward God and his kingdom. But this is not enough. He who would stop here

would fail to realize the promises of eternal life. Hence John (1 Epis. i. 9) said: "If *we confess our sins* he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." *Repentance* and *confession* are handmaidens, therefore, in the gospel, and both are prerequisites to access to the Church. The first requisites for accession to the Church, therefore, are also the first steps toward God and his kingdom. But God's word requires

2. *Faith*. "He that *believeth* and is baptized shall be saved." And the Apostle to the Hebrews (xi. 6) declares, "But without faith it is impossible to please God. For he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Here faith is set forth as a plain and evident requirement of the gospel—it is a condition both of access to the Church and salvation. A *confession of faith* is necessary in each case.

3. *Baptism* is another requisite. Our Lord plainly declares "He that believeth and is *baptized* shall be saved." Hence baptism is a prerequisite alike for accession to the Church and for salvation. Hence the way of access to the Church must be the way of salvation. And our

Lord's declaration comprehends all the essentials for both. But let us not forget the fact that a mere nominal compliance with these requirements is no insurance of membership in the invisible Church, nor of salvation. For in Matt. vii. 21, we read: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." Hence *membership in the visible Church does not necessarily insure salvation.* The visible Church does offer the means of salvation, but "per se" is not a guarantee to it. But the invisible Church, and that only, contains the true membership of God's kingdom. *Without membership in God's invisible Church there is therefore no salvation.*

Let us then definitely understand what we mean by the Church. In the common acceptation of the term we mean the visible organization of God's believing people, to whom the word is preached and the sacraments are administered. With this definition in view the subject of this chapter is presented. And in the light of the deductions just made, it would naturally and logically follow that as the Church does not necessarily insure salvation, so neither on the other hand does it follow that *there is absolutely no salvation outside of the Church.*

But let us here introduce another inquiry:

What are the absolute essentials to salvation?

Generally speaking, the external ordinance of baptism and the means of grace are regarded as essential to salvation. But no one of the orthodox churches teaches that either of these is absolutely essential to salvation; that is, that without them salvation is absolutely impossible. But there are some means which are absolutely essential to salvation. The distinction therefore between those means which are essential and those which are absolutely essential to salvation is as marked as between the visible and the invisible Church. The point then of special importance just here is what are those means which are absolutely essential to salvation, in contradistinction to those which are regarded as essential in the ordinary sense.

It will at once be admitted by all, that our Lord's language comprehends all that is required and offered in both the visible and the invisible Church, and must therefore comprehend all that is absolutely essential to salvation. For we have

1. *True or saving faith*—"He that *believeth* and is baptized shall be saved." In this our Lord did not set forth merely a profession of faith as made in the visible Church—not merely an induction into

a nominal Christian life—but vastly more: He would have his subjects reach beyond, and by the operations and exercise of a living faith appropriate the atoning blood of Christ. The promise of salvation is to those only who exercise such faith. It is not a difficult matter to distinguish between such a faith and a mere nominal or historical faith. The latter accepts the facts in the case as such—as mere historical truths—but little if anything more. But the former cleaves unto the divine—it accepts and appropriates the *intrinsic worth* or *merit* in his saving power. Therefore the apostle to the Hebrews (xi. 6) said: “For he that cometh to God *must believe that he is*, and that *he is the rewarder of them that diligently seek him.*” That is, we are not simply to accept in a passive way the fact that there is a God, but to accept and apply the saving efficacy of Christ as our personal Saviour. This is the meaning of our Saviour’s words: “Believe and be baptized and thou shalt be saved.” Without the exercise of such faith salvation is absolutely impossible.

And then we have

2. *The True Baptism.* “He that believeth and is baptized shall be saved.” This is comprehended in the ordinance of baptism, but is not

limited to it. The external application of water in the ordinance of baptism does not of itself work salvation. But in the exercise of the "*true faith*" in the ordinance of baptism, the *true baptism*—that of the Holy Ghost—is secured. Thus the believer realizes within what is signified without. The former is the means, the latter the end. Our Lord, in the text, looked through the water to the true, the Holy Ghost baptism. And without this baptism there is absolutely no salvation. Christ's language on this subject is unmistakable. (John iii. 5) "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." This is the positive language of the world's Redeemer. Hence the baptism of the Holy Ghost must be *absolutely essential to salvation*. Likewise Paul in his letter to Titus (iii. 5) emphasizes the same truth: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost." If saved at all, we are saved by the *washing of regeneration* and the *renewing of the Holy Ghost*. Hence we have the ordinance of the visible Church signifying the reality of the invisible. We have the oral confession of faith signify-

ing the real operations of the heart; and the external application of water signifying and procuring for us the operations of the Holy Ghost within. As therefore the invisible Church is comprehended within the visible, so the absolute essentials to salvation are signified by and comprehended in the external ordinances. *True faith* and *true baptism* are therefore absolutely essential to salvation.

Hence we return to the original inquiry,

“Is there salvation outside of the Church?”

This is a grave question, and can be answered best by answering both affirmatively and negatively with some modifications.

1. Affirmatively. There is salvation outside of the visible Church. For we have just observed that the ordinances of the visible Church are essential, but not *absolutely* essential to salvation. Hence there must be a possibility of salvation outside of the visible Church. This conclusion is confirmed by the promise to the thief on the cross. To him Christ said: “This day thou shalt be with me in Paradise.” Being on the cross he could not then and there be inducted into the visible Church by its external ordinance; but, having publicly confessed Christ, he complied with the

external conditions of salvation so far as it was possible for him to do. He believed and publicly confessed his faith; but as he could not then be baptized with water, God blessed him with the true—the Holy Ghost—baptism, and he was saved outside of the visible Church. In the language of another, “It is the contempt for the sacrament, and not the want of it, that condemns. Though God binds us to the means, he does not bind his own mercy by them.”

But a few observations may give us a clearer conception of our conclusion. Let the reader observe

1. That fit subjects for the kingdom of God will intuitively yearn for the gates of Zion, and hence seek an entrance into God’s visible Church. If truly concerned about the salvation of their souls, men will go where the means of salvation are set forth and offered to all. If born of God, men will seek a place among the people of God.

2. That any indifference on this subject is *prima facie* evidence of unfitness for heaven. Those who are indifferent about their church relation and its proffered means of grace cannot be seriously concerned about their souls, and hence their unfitness for the kingdom of God.

3. To reject the means of grace offered to the world through the Church is to reject the salvation offered by Christ, the Head of the Church. And hence salvation outside of the Church is a *bare possibility* and to *those only* with whom church membership at the time of their conversion, or prior to death, is a practical impossibility, as in the case of the thief on the cross.

But one says: "I believe and have been baptized; can I not live as well outside of the Church as in it? To this there can be but one answer—it is *emphatically, No!* As well attempt to maintain physical strength without the necessary food regularly administered, as to attempt living a *real Christian life* without *all* of the means of grace regularly appropriated.

But to the original question we answer

2. Negatively—that there is no salvation outside of the invisible Church. For as we have just observed, the essentials for membership in the invisible Church are essential to salvation. Without the *true faith* and the *true baptism* no one can be saved. "Except a man be born again he can not see the kingdom of God;" and "Except a man be born of water and the Spirit he can not enter into the kingdom of God." "*Ye must be born again.*" John iii.

3, 5, 7. And the Psalmist (xxiv. 3-5) propounded and answered this grave question thus: "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a *pure heart*. * * * * He shall receive the blessing from the Lord, and righteousness from the God of his salvation." He that truly believes and has been truly baptized shall be saved—all others will be lost.

And now, with these conclusions in mind, let it be carefully noted,

1. That though there be a possibility of salvation outside of the visible Church, that it is a *bare possibility*, and nothing more. Death-bed repentances are usually very unsatisfactory at the best, and a very small proportion of such cases give very clear evidences of acceptance with God. One has well said, "True repentance is never too late, but late repentance is seldom true." In all the Bible with its multitude of promises and examples we have but one person who in a dying hour had the promise of acceptance with God—of salvation outside of the visible Church, viz., the thief on the cross. And even he in a sense came within her folds. He confessed his sins, and his faith in Christ, and sought the mercy and pardon of his Lord. He did

all that could have been done under the circumstances. And it may be God gave us this one example to teach us the bare possibility of salvation outside of the visible Church. Another has said of this case, "There is one, man *need not despair*; there is *only one*, man *dare not presume*." But be assured, dear reader, that God gave us the Church militant with all its means of grace to prepare us for the Church triumphant; and that those who neglect the proffered grace of the one can not hope to enjoy the "perfect love" of the other.

Let it be observed,

2. That there will be no probation after death. Our state at death will determine our state in eternity. The doctrine of a purgatory as a state of probation after death is without any scriptural foundation and is ridiculously absurd. Our Lord's promises of salvation are all limited to the opportunities of this world. "He that believeth and is baptized"—not *shall* believe and be baptized in purgatory—"shall be saved" was the promise of our Lord, not to those in purgatory but to those on the earth. Dearly beloved, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the

flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." Rom. xii. 1.

CHAPTER X.

THE SABBATH.

“REMEMBER the Sabbath day to keep it holy: six days shalt thou labor and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day ; wherefore the Lord blessed the Sabbath day and hallowed it.” Ex. xx. 8-11.

When God had completed the six days' work of creation we are told (Gen. ii. 2.) “and he rested on the seventh day from all his work which he had made.” And when God gave the people this commandment by Moses, he gave as the reason why it should be kept, that the Lord labored six days and rested the seventh. (Ex. xx. 8-11.) “For in six days the Lord made heaven and earth * * * and *rested* the seventh day. Where-

fore the Lord blest the Sabbath day and hallowed it." Oh, hallowed rest that must have been!

The term Sabbath is from the Hebrew *Sabbata*, to rest. The New Testament name for the day of rest is "The Lord's Day." But in the presentation of our thoughts in this chapter we shall speak of it as the Christian Sabbath, as in contradistinction to the Jewish Sabbath. For as God, when he had finished the work of creation, "rested from all the work which he had made," so Christ our Lord, when he had finished the work of redemption, rested. Hence the Lord's Day—the Christian Sabbath—is to be a day of "*rest*." But some people have very strange ideas about the term rest. Solomon long since expressed their idea of rest in his description of the sluggard (Prov. vi. 9, 10): "Yet a little sleep, a little slumber, a little folding of the hands to sleep." But this is not the Bible idea of the term rest. Rest does not mean inactivity or idleness. Were this true, then heaven would be the idler's ideal home. But on the other hand, we are told that no idler shall enter the kingdom of heaven. But the true, the Bible idea of rest, is recuperation—building up. This is secured in a change of conditions and circumstances. This idea is demonstrated in

every-day life. We labor until wearied and exhausted, then lie down to sleep. But at no time are certain functions of the body more busy than when we sleep. Rest is not idleness, therefore, neither is idleness rest. Apply this principle to the divine idea of the Sabbath, and we have the true idea of the Sabbath as a rest day. But God rested from all his labors—kept it as a day of hallowed, triumphant joy over a week's work. It was a blissful change from the busy scenes of creation—from the exercise of his omnipotent power, in its execution, to viewing and gleaning of real glory from his work. So the Christian, turning from six days of the busy scenes of life to enjoy the Sabbath, views and gleans the glory of God from it. This is true rest. And in this we have the divine idea of the Sabbath. Hence God said: "Remember the Sabbath day to keep it holy."

But there are those who seem perplexed as to when and why the change from the seventh to the first day took place. If God originally appointed the seventh day as the Sabbath, and commanded his people to recognize and keep it as such, why, when, and by what authority the change? From the time God instituted the Sabbath to the time of the crucifixion of Christ, there was no interrup-

tion in the keeping of the original day. But the change was made by Christ himself. We are told (Matt. v. 17) that he came to fulfill the law. But in fulfilling the law he completed the works of one dispensation by inaugurating a new and more glorious one. Hence the fulfilling of the law meant a complete change in all the leading features of the economy and government of his visible kingdom. Instead of circumcision, as the initiatory rite into his kingdom, we have baptism; instead of the passover, we have the Lord's Supper; instead of the blood of beasts as a sacrifice for sin, we have the precious blood of Christ; instead of the seventh day, or Jewish Sabbath, we now have the first day as the Christian Sabbath. The change, therefore, took place at the resurrection of Christ and by his authority. For we observe

1. That to the time of his crucifixion Christ regularly and rigidly observed the seventh day as the Sabbath. But after his crucifixion—the work of atonement done—then he would rise and rest from all his labor and keep it as the Christian Sabbath. And from this time to his ascension he kept the first day as regularly and rigidly as the Sabbath as he had before kept the seventh. In John xx. 19-20; 26, we have the record of the first

Christian Sabbath spent by our Lord with his disciples between his resurrection and ascension. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Without any record, or even any intimation that they kept any other, we do have the record of their keeping the first day—and that against fierce opposition; such was their fear of the Jews that they had the doors closed.* But notwithstanding the opposition, the change was a permanent one. From the scene of Christ's ascension the disciples returned to Jerusalem to await the day of Pentecost, as instructed in Luke xxiv. 49. "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Read also Acts i, 9, 14).

* See also Luke xxiv. 36-51.

Presently the day of Pentecost came—it was the *first day of the week*, the new, the Christian Sabbath. On that day the disciples began their work with power, and three thousand souls were happily converted to Christ. Oh, blessed Christian Sabbath that must have been!

But mindful of the fact that he came not to destroy but to fulfil the law; that it was a part of his mission not only to abrogate all that was merely formal, ceremonial and slavish, but more especially to bring forth the life and spirit of that law—mindful of these, let us hear his declaration to the rigid Sabbatarians of his day (Mark ii. 27–28). “The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath.” If now he came to fulfil the whole law; and if Lord of the Sabbath; and if he arose on the first day, appeared to his disciples no less than five times on that day, and kept it as the Sabbath with them as he before had kept the Jewish Sabbath, it would naturally follow that Christ desired thus to complete his work on the earth by changing the last vestige in the Jewish economy and establishing for us, instead of the Jewish Sabbath, the Lord’s day—the Christian Sabbath. But it will be observed also

2. That his disciples who were Jews, and who before the resurrection of Christ had uniformly kept the seventh day as the Sabbath, after his resurrection just as uniformly kept the first day as the Sabbath. In the Gospel by John (xx. 19) we read that they assembled under great difficulty—"for fear of the Jews"—but they assembled, nevertheless, to keep and celebrate the Christian Sabbath. In the Acts of the Apostles (xx. 7) we read: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them and continued his speech until midnight." Here two things are brought to our notice: First, that they came together to break bread, that is, to celebrate the Lord's Supper. As the Jews celebrated the Passover on the Jewish Sabbath, so now the disciples would celebrate the dying love of their crucified Lord on the Lord's day—on the Christian Sabbath. Second, that Paul preached unto them. That is, as the Jews had formerly met in the temple and in the synagogues on the Jewish Sabbath to hear the law read and expounded, so now the disciples met to hear the Gospel of the "Lord of the Sabbath" preached unto them on the Lord's own day—on the Christian Sabbath. In 1 Cor. xvi. 2 Paul writes:

“Upon the first day of the week let every one lay by him in store as God hath prospered him, that there be no gatherings when I come.” And John in his vision on Patmos writes (Rev. i. 10): “I was in the spirit on the Lord’s day.” From these passages it is evident that the disciples, in accord with the example and precept of their Lord and Master, and the significance of his resurrection, carefully and rigidly observed the first day of the week as their Sabbath.

3. We observe that according to the uniform custom of the early church fathers, the first instead of the seventh day was kept as the Sabbath. The epistle ascribed to Barnabas, which was in existence in the early part of the second century, speaks of “celebrating with joy the day on which Jesus rose from the dead.” Justin Martyr, A. D. 140, writes: “On the day called Sunday is an assembly of all who live in the cities, or in rural districts, and the memoirs of the apostles and the writings of the prophets are read.” Irenæus, Bishop of Lyons, in A. D. 178; Clement, of Alexandria, A. D. 184; Tertullian and Origen a little later; Cyprain, A. D. 253—all speak of the first or Lord’s day as observed by the Christian Church. Peter, Bishop of Alexandria, A. D. 300, says: “We

keep the Lord's day as a day of joy because of him who rose thereon." In short, a review of the custom of the early Church shows conclusively that though many converts from Judaism observed for a time the Mosaic Sabbath, the Gentile converts were never taught or required to do so. (See Acts xv. 19-29.) But the whole Christian Church observed the first day of the week—met on it for worship, and on it abstained from all secular business, so far as they could in the midst of heathenism. It gradually took the place of the Jewish Sabbath, and became the holy-day of the new dispensation. Wherever the people became converted to Christianity they substituted the first for the seventh day—the Christian for the Jewish Sabbath.

In A. D. 321 the Roman emperor Constantine issued his famous edict legalizing the Christian Sabbath as a day of rest. In A. D. 325 the Council of Nice recognized the observance of the first day, or Christian Sabbath, as an established institution of the Church. Richard Baxter says; "That the first Christian emperor, finding all Christians unanimous in the possession and keeping of the day," (that is, the Christian Sabbath) "should make a law for the due observance of it,

and that the first Christian Council should establish uniformity in the very gesture of worship on that day." From such testimony as this we must conclude that the Christian Sabbath was generally observed by all Christians. And so soon as the Christian became the prevailing religion, the Christian Sabbath was established by law. And to any reasonable person it would certainly seem incredible that in less than four centuries the observance of the first day of the week as the Christian Sabbath would become so universal as to become the lawful substitute for the Jewish Sabbath, instituted of God and kept by his people since Moses talked with God in the holy mount, if it (the Christian Sabbath) had not been instituted by Christ and his apostles as a substitute for the Jewish. And he who is Lord of the Sabbath, who arose on the first day, and met and blessed his disciples on that day, and on that day poured out his Spirit upon them, has been meeting and blessing his people on that day for nineteen centuries. In view of these facts, would any one think of returning to the seventh day—to the Jewish—as our Sabbath? O no! As well think of changing back from baptism to circumcision, from the blessed experiences in the sanctuary to the formal ceremo-

nies of the temple, or from faith in the Lamb of Calvary to offering the firstlings of our flocks and herds as sacrifices for sin.

It is well, however, that we do not become confused with the term "Sunday" so commonly applied to the first day of the week. The term Sunday is of heathen origin, but the day to which it is applied is not. The first day of the week is as distinctively the Sabbath to us as was the seventh to the Jews. The Jews under their dispensation had their Sabbath. We under the Christian dispensation have the Christian Sabbath. Let us rejoice, therefore, in the Lord's day as a day of hallowed memories, and strive to secure a more general and thorough sanctity of it.

But having now settled in our minds the day to be kept as the Christian Sabbath, let us give some attention

TO THE KEEPING OF IT.

The commandment is, "Remember the Sabbath day to keep it holy: Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it."

In this commandment several things are clearly presented to us:

1. *That the Sabbath is to be a complete rest day.* It is set apart as the Lord's day. And no unnecessary work whatever is to be done on that day. God says in this commandment "in it (the Sabbath) thou shalt not do any work." It means just what it says, and is no less comprehensive than positive. It means you, dear reader, and all persons and beasts under your control, and it includes *all unnecessary work*. But one will ask, what is unnecessary work? As the Bible is its own best interpreter, let us turn to it for an answer to this inquiry. In the Gospel by St. Matthew (xii. 10-12) we have the point illustrated. "And behold there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? And he said unto them, What man shall there be among you that shall have one sheep, and if it shall fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How then is a man better than a

sheep? Wherefore it is lawful *to do well* on the Sabbath days." The reader will do well to read also Luke xiii. 11-17, and John ix. 13-16. In these passages our Lord gives us a general principle from which we understand that relief rendered in sickness, or suffering, or danger of the loss of life, with man or beast, are always valid exceptions in this commandment. On the other hand, God's word is very explicit as to the unnecessary work. Aside from the positive command "in it thou shalt not do any work," we observe further :

1. That no trading whatever is to be done on the Sabbath. We have an illustration of God's sore displeasure with Israel for this in the time of Nehemiah, xiii. 15-18. "There dwelt men of Tyre also therein which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." This should forever settle the question of Sabbath shopping with all who have any regard for God or

his word. No victuals or wares—absolutely nothing was to be sold or bought on the Sabbath ; for God pronounced it “profaning the Sabbath.” O that the “Lord of the Sabbath” may have mercy upon those who, in this advanced age of aggressive Christian civilization, persistently “*profane*” the Sabbath by opening their places of business and those who patronize them ! For both are alike guilty of Sabbath desecration. The visitation of the barber shop, the meat market, the grocer, or any other place of business, is a flagrant violation of the principle and spirit of the Lord’s day, and can not do otherwise than incur the sore displeasure of God upon us as a church and nation.

But the word of God further specifies:

2. That no provisions of food are to be made on the Sabbath, such as gathering of fruit or baking. Let us read from the book of Exodus (xvi. 22–26) : “And it came to pass that on the *sixth day they gathered twice as much bread*, and all the rulers came and told Moses. And he said unto them. *This is that which the Lord hath said, Tomorrow the rest of the Holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that which ye will seethe; and that which remaineth*

over lay up for you to be kept until the morning.
* * * And Moses said, Eat that to-day, for to-day is the Sabbath unto the Lord, to-day ye shall not find it in the field. Six days shall ye gather it, but *on the seventh day, which is the Sabbath, in it there shall be none.*”

Here God would teach us to provide and prepare all food for the Sabbath the day before. Let there be “no baking or seething on the Sabbath.” Give your maid-servants at least one day in seven as a rest day—a day in which they may turn aside from the monotony of the kitchen and read and ponder over God’s word, meditate upon his goodness, and worship in his holy temple. With Israel the Sabbath was to be a day of hallowed rest for all—for son and daughter, man-servant and maid-servant, for cattle, and the stranger who might chance to be under their care. It was not to be a day of eating and drinking—a day of revelry—but the same provisions were to be made for that day as any other, only that all preparations were to be made the day before. “Bake that which ye will bake and seethe that which ye will seethe to-day, for to-morrow is the rest of the holy Sabbath unto the Lord.” This was not to be a day of social gatherings and feasting, but a day of fasting and holy

convocations—"a holy Sabbath unto the Lord." But with only too many now the Lord's day, instead of "a holy Sabbath unto the Lord," has become a day of cooking, eating and drinking—a day of social revelry. How long, O Lord! how long shall these things be!

But the Sabbath, instead of being a day for buying and selling, of cooking, eating and drinking, is to be

2. *A Hallowed Day.*

"Wherefore the Lord blessed the Sabbath day and hallowed it." "Remember the Sabbath day to keep it holy." Hence the prophet Ezekiel (xlvi. 3) said: "Likewise the people of the land shall worship at the door of this gate before the Lord in the Sabbaths." "And (Heb. x. 24, 25) let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together (on the Lord's day) as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." The key-note in these passages is *sanctity*, *holiness*. God not simply rested on the Sabbath, but hallowed and blessed it. He would have his people keep it as he himself kept it, and do homage to the Lord of the Sabbath by keeping it as a

day of devotion. Thus the Sabbath is designed to become an honor to God, and a blessing to ourselves. To those, therefore, who properly observe the Sabbath—to those who “remember to keep it holy”—it becomes in the true sense a rest day for the weary body, and a day of blessed recuperation and feasting for the immortal soul, a foretaste of that eternal Sabbath in the city of our God.

From the sanctity of the Sabbath let us turn to a brief consideration of

Our Responsibility in Securing a Proper Keeping of the Sabbath.

With one accord our readers will consent to the fact that the Sabbath ought to be respected and kept, but the fact of both personal and mutual responsibility has not been so generally realized and appreciated. But when we remember that every commandment from God involves responsibility, the fact of personal responsibility becomes at once apparent to all. Upon the presumption of personal responsibility God not only gave the commandment, “Six days shalt thou labor and do all thy work,” but proceeded to fix the penalty for its violation (Ex. xxxi. 14, 15,) “Ye shall keep the Sabbath, therefore, for it is holy unto you: Every one that defileth it shall surely be put to death.

For whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord. Whosoever doeth any work in the Sabbath day, he shall surely be put to death." Here is a penalty which is nothing more than the culmination of the responsibility presumed in the commandment. Hence personal responsibility becomes at once a fixed fact. But even of this fact the Christian public has either had very inadequate conception, or has had little if any regard to conscience. But God did not rest the matter even with personal responsibility, but would comprehend in his commandment *mutual responsibility*. He says, "Thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." This commandment is no less comprehensive, therefore, than positive. It includes all with whom we have to do, religiously or civilly. For the language was addressed to Moses, and through him, as their ecclesiastical and civil head, to all the people. Even the stranger within their gates is included. It mattered not who he was or whence he came—whether a guest in a private family, or a traveler lodging within Israel's

gates or bounds—he was to “remember the Sabbath day to keep it holy.” And God held Moses and his people as executors of his law. “Whosoever shall do any work in the Sabbath day, he shall surely be put to death.” Hence the mutual responsibility. This point is subsequently illustrated and confirmed by God’s message through Jeremiah (xvii. 21–27) to Judah: “And it shall come to pass, if ye will diligently harken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but to hallow the Sabbath day, to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the thrones of David, riding in chariots and on horses,” etc. In short, God promises the mutual joy of civil and ecclesiastical peace and prosperity for the proper observance of his day. “But” (he continues), “if ye will not hearken unto me to hallow the Sabbath day, * * * * then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” This was God’s message to all the people of Jerusalem, and for the violation of that message by any part, the whole city was held accountable. We have a similar illustration of mutual responsibility in the

book of Revelations (xviii. 4): "And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Babylon had fallen so completely under the reign of a fearful sin that the Christian people could no longer control it. Hence God would have his people manifest their disapproval of it by "coming out of it." A failure to do this would have made them "partakers of her sins," and of the penalty, "her plagues." What a lesson for us as a Christian Church and nation !

Dear reader, let this thought be riveted on your mind that wherever the sin of Sabbath desecration exists, we become partakers of the sin with all whom we can control either by home, civil, or ecclesiastical rule, and partakers of the penalty. While it is true that we are not, in the literal sense of the term, our brother's keeper, yet there are some sins so unique in their general tendencies, and in their effects in both private and public life, as to involve mutual responsibility. The sin of Sabbath desecration is one of that kind.

But with a few practical observations we will leave the matter of this chapter to the prayerful consideration of our readers.

1. That we can not be truly God's people without a careful observance of his day. It is the Lord's day, to be observed by the Lord's people at least. "For whosoever doeth any work therein, that soul shall be cut off from among his people." (Ex. xxxi. 14.) God would not permit such a person to be numbered among his people. But what of those now whose names are recorded in our Church records, but who profane the Sabbath by unnecessary work, and by visiting barber shops, meat markets, the grocer and baker, participate in Sunday excursions—or what is even worse, to witness the scene of revelry and riot of a baseball ground on the Lord's day? Are their names written in the Lamb's book of life? Dear reader, "*think on these things.*"

It will be observed

2. That upon the proper observance of the Lord's day will depend largely both our civil and religious prosperity. Of this history affords us ample illustration. Every one conversant with the history of God's ancient people under their original and subsequent forms of government is well aware of the fact that the secret of either their prosperity or their adversity and failure was traceable to their observance of or their disregard for

the divine law and its precepts. The history of the great empires of the world bears testimony to the same truth. And strange to say that this one respecting the Sabbath is a sort of key to all the rest of God's law. Hence, the rise and fall of the great empires of the world have kept pace with their observance or desecration of the holy Sabbath. If from no higher motive therefore than that of civil prosperity, what an incentive for a careful and rigid observance of the Lord's day! Surely we can not afford to allow the greed for worldly treasures to swallow up the hope of national prosperity under the fool's verdict (1 Cor. xv. 32): "Let us eat and drink, for to-morrow we die." But these illustrations from God's word are only a fulfillment of God's word at the mouth of his prophets (Jer. xvii. 21-27; Zech. vii. 14). And shall we not have regard therefore for God's word as demonstrated and verified in history? O that our hearts may be inspired with the true spirit of patriotism which will have regard for the God of nations and for his day! Then shall we hear our nation's great populace join in one universal song:

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful and bright;

On thee, the high and lowly,
Bending before the throne,
Sing, holy, holy, holy,
To the Great Three in One."

3. The conversion of souls and the general prosperity of the Church will depend on the use we make of the Lord's day. God has set apart this day—"hallowed and blessed it"—as his. It was set apart for the specific purpose of man's moral and spiritual amelioration. As man's physical nature needs proper exercise for development, so his spiritual. God has set apart and hallowed his day for this purpose. Hence the great achievements that have been witnessed on that day. On that day the first apostolic sermon yielded the fruit of three thousand converts—3000 souls were made happy in a Saviour's love, and many more made strong in his grace. Paul preached his greatest sermons on the Lord's day, and on that day reaped his greatest harvest of souls. How diligently our Lord wended his way to the synagogue or the temple on each Sabbath of his ministry! How carefully his disciples subsequently followed his example. Why all this? The fruit of their work is the answer! Their examples speak to us, "Go thou and do likewise." Surely

those were days of spiritual prosperity in the midst of a gainsaying and stiff-necked people. The same use of the Lord's day will bring like result even in this age of aggressive worldiness and sin.

"Awake, ye saints, awake !
And hail this sacred day ;
In loftiest songs of praise
Your humblest homage pay ;
Come bless the day that God has blest,
The type of heaven's eternal rest."

Blessed thought, that in the proper use of the Sabbath we have a type of that which is to come. At the institution of the first Sabbath the Lord himself rested. At the institution of the second the Lord of the Sabbath taught us how to keep and use it that we might find that rest which God himself enjoyed on the first. But only in the proper use of that day will these joys be realized. Would, therefore, that the Christian world, inspired by this thought, might lead in what should be the universal song :

"Thine earthly Sabbaths, Lord, we love ;
But there is nobler rest above ;
Thy servants to that rest aspire,
With ardent hope and strong desire.

“ There languor shall no more oppress ;
The heart shall feel no more distress ;
No groan shall mingle with the songs
That dwell upon immortal tongues.

“ When shall that glorious day begin,
Beyond the reach of death or sin ?
Whose sun shall never more decline
But with unfading lustre shine.”

CHAPTER XI.

TRUE MANHOOD.

(Or a chapter for Young Men.)

THE apostle Paul in his first epistle to the Corinthians (xvi. 13) has given us the watchword for this chapter, "Watch ye, stand fast in the faith, quit you like men, be strong." This was a bit of wise and timely counsel to the Corinthian people. Beset with danger as they were on every hand, Paul, like the general of an army, would inspire courage and strength in words like these. He not only foresaw the danger, but with the courage of a Christian hero, sought to render the aid necessary to avert it. The advice and counsel here given contains the principle and the means by which every young man may avert like dangers in this aggressive age with the zest and avidity of a Christian hero. The charge is founded upon three things fundamentally essential to success in any attitude or vocation in life. First, *watchfulness*. He who carelessly gropes about in life is sure to land unexpectedly in some unseen pitfall. Of the

Christian life this is doubly true. Second, "*faith*." The man without faith (if there is such a being) is like a vessel at sea without a helm, left to the mercy of the storm and wave. But with his faith founded on the "Rock of Ages," he stands safely anchored amid the furious storms and lashing waves. Life's storms may spend their fury, and its turbulent waters their violence upon him, but unharmed he plays about on its bosom as the vessel upon the tempestuous sea. And third, *manliness*. "Quit you like men" simply means to bring into activity all the functions and principles of true Christian manhood. These three factors fitly joined together, and the fortification is securely built. But that there is need of such a fortification—that there are dangers, dangers many, dangers great (dangers great because unseen), dangers at home and dangers abroad, dangers on land and dangers on sea, dangers in business and dangers in society, dangers in literature and dangers in illiteracy—all alluring the minds of our young men, and opening to them the gates to vice and crime—is a fact which does not require the inspiration of Paul to reveal. But look where you will and you can see the way fraught with danger. A paragraph from Rev. M. Rhodes, D. D., is to the point

just here.* Speaking of the multitude of young men who have not realized these dangers in time to avert them, he says: "One is scarce more alarmed at the number in the toils of ruin than at the tardiness with which the imperiled learn the lesson each day furnishes. Hundreds refuse to learn at all: giving all advantage to the many agencies of destruction, they open their eyes where they had better be closed, and close them where they should always be open. As you have seen the ivy twine around the shattered timbers of a deserted dwelling, so our young men grow up amid the ruins of other lives, but sadly indifferent to the causes of such unspeakable disasters, and as seemingly blind to the sad results that hang all about them, just as the fragments of men lie strewn upon a battlefield. Here is one who betrays his trust: the secret place of his plunder is found out, and he blows his brains out. Here is another, led on by unholy love of place and power, who is at last thrust down to the blackened infamy of a poor demagogue, to pine away in guilty seclusion, or curse the day he was born. Here is another who has given himself up to sensuality, until, lower than the beasts, his heart and brain are

* *Life Thoughts for Young Men*, p. 35.

as foul as a nest of reptiles. Here is another who from tippling has come to be a drunkard, and having already reeled out of all respectable service and society, he reels on until crime and death overtake him, and to parents or wife and children he commits the painful legacy of a blasted life and memory. Of these how great is the army in all our cities ! and daily they die, and daily they are reinforced. The ways and consequences of evil have been clearly shown, and it would seem that the young men would but need to open their eyes to learn wisdom, and to escape the perils that beset them on every hand. The appeal to reason alone, one would think sufficient to guard the steps and shield the character of men from the evils that destroy ; but withal the ranks fill up as fast as they diminish."

In view of this status of things, Paul's charge to the Corinthian people sounds like a battle charge. Ah ! It is one. It discerns the enemy over yonder fort, and the many dangers lying before it. It views the great field on which life comes to its grandest victories or suffers its most sorrowful defeats. This great apostle, standing upon the highest battlements of eternity, and as God's watchman viewing the scene with its eternal issues, and

moved by inspiration of the Holy Ghost, has sounded the warning voice down along the ages, "Watch ye, stand fast in the faith, quit you like men, be strong." This charge in itself is inspiring, and calculated to beget among his hearers a righteous enthusiasm, a desire to be somebody, and to do something worthy of commendation. In short, the injunction appeals to our better nature and holier aspirations.

Every young man has aspirations—some high, others not so high. But all have aspirations. They are inherent factors by generation. True, they do not develop into perspicuity in every one, neither do all the blossoms of trees develop into fruit. Nevertheless the blossom containing the germ was there. And so with our aspirations.

Aspiration is not simply a desire to be somebody, but also the means by which we become somebody, "Aspiration," said the late Beecher, "means tendrils twining, or anything else by which one climbs upward, holding on by the way to whatever will support it while a higher reach is being made. Some plants take hold by twining around, some by little roots, some by tendrils, some by hooks, and some by leaves that catch like anchors. But all these things take hold, not for the sake of staying

where they take hold, but only as a stay from which they may climb higher. And so it is with man's aspirations. We grasp things above us by every part of our nature, one after another, not for the sake of remaining there, but that we may reach yet higher." And hence our first counsel is,

Be true to your aspirations. Be true to the intuitive desires of your better nature. Your aspirations unconsciously rise to a high standard of manhood. We look with admiration upon any one actuated by these principles of true manhood. He commands universal respect. Friends cluster about him in multitudes. And sometimes, I fear, we almost feel unduly proud that God has created us with such strong capabilities, and with such grand possibilities before us. This is true to the extent that even the most vile almost envy the lot of those who are true to their intuitive desire and aspirations. All aspire to true manhood, and are never fully satisfied without it. And while it is not possible for all to rise to positions of public trust and honor, it is possible for all to rise to the honor and dignity of a true gentleman. True manhood is within the reach of all. Your aspirations rise to that altitude. Be true to them.

But this counsel from Paul involves two general

ideas, viz.; *character* and *action*. Both are essential to true manhood. "Character," one has well said, "is the goal of man's intuitive desires—of his purest aspirations—and gives tone to his action. Action on the other hand gives strength to character." And the reader will readily see that while it is possible to have action without character, (devils have that) that on the other hand character without action is absolutely impossible and unknown. The important question therefore is, how shall we so guide and control our actions as to realize the end of our aspirations in the attainment of the principles and character of true manhood? Aside from the Bible God has given us an excellent code of law, written in every man's heart—I mean conscience. It is so excellent that God has said in His word (Rom. ii. 14) that "they which have no law are a law unto themselves." Hence whatever is not in perfect accord with that law—whatever is repulsive to our better natures, to our intuitive aspirations—whatever conscience condemns, is certainly not conducive to our standard of true manhood. And, *vice versa*, whatever is in accord with conscience—God's law in our hearts—is just as certainly conducive to true manhood. Hence noting a few things of a negative char-

acter—things which are repulsive to our intuitive ideas of true manhood—will perhaps direct our minds to proper conceptions of the positive qualities of true manhood. And let it be noted

1. That indolence is intuitively regarded as a stigma upon mankind. Ever since God said to our first parents "in the sweat of thy face shalt thou eat bread," industry—the opposite of indolence—has been the world's motive power. It is the busy men who keep the world moving. It is the busy men who sustain society, and who project the progress in our business circles. It is the busy men who are leading the world in the progress of civil and religious liberty. But the lazy man is always full of trouble. He is never content with himself or with his lot in life. And he never succeeds. He has fault to find with every one but himself, and is the most miserable man on earth. Besides being a burden to himself, he is a real pest to society. The multitude of tramps that are a curse to our land, and a blotch upon the fair name of our country, is but the fruitage of indolence. The very idea of indolence is repulsive to the principles of true manhood, and a sure introduction to worse things. It is the gateway downward. Dr. Timothy Dwight, in giving his observations on

this point says: "Among all those who, within my knowledge, have appeared to recover sincerely penitent and reformed, I recollect only a single lazy man, and this man became industrious from the moment of his apparent, and I doubt not, real conversion." This is but one of a multitude of testimonies from men of large pastoral experience, and observation on the same point.

The late Dr. Wise describes the idle young man thus: "His place in society is aptly illustrated by certain books in a Boston library, which are lettered '*Succedaneum*' on their backs. '*Succedaneum!*' exclaims the visitor, 'what sort of a book is that?' Down it comes; when lo! a wooden block, shaped just like a book, is in his hands. Then he understands the meaning of the title to be 'in the place of another;' and that the wooden block is used to fill vacant places, and to keep genuine volumes from falling into confusion. Such is an idler in society; a *man in form*, but a *block in fact*; living for no high or noble end; a benefactor or blessing to nobody—not even to himself—a dumb, despised '*Succedaneum*' among mankind."

And hence we conclude that the indolent man is a well-nigh hopeless case, and that he who despises

honorable industry, however hard he may try to be respectable, is a reproach to his Creator, a reflection upon his kind, and a drag on society that merits punishment and utter abatement. Indolence is quick consumption to every principle of true manhood. For, just as inactivity undermines the physical constitution and begets weakness and disease, so indolence undermines the whole constitution of man's higher nature and leaves him an intellectual and moral wreck. Young men, awake! "Quit you like men, be strong."

But it will be noted

2. That inferior society is likewise repulsive to our better natures. People generally have very crude conceptions of the power of social influences. And young men in particular seldom if ever realize the influence which society is wielding over them. No doubt the reader is familiar with the English proverb, "Tell me the company you keep, and I'll tell you who you are. Tell me with whom thou goest, and I'll tell thee what thou doest." And still more familiar with the Spanish proverbs: "He that goes with wolves learns to howl"—"He that lies down with dogs gets up with fleas." However familiar and common-place these sayings may seem, they contain more truth

than is ordinarily placed to their credit. We look upon the society of the indolent and rude, and how revolting their conduct! And yet how frequently we laugh at their folly and then fall into line with them. But to be true to yourselves—to your intuitive aspirations—you must shun evil associations as one of the wicked one's most fruitful snares. Be friendly to all, and ever ready to be a benefactor to the vilest. But enter the society and make bosom companions of those only whose lives are pure and good. Solomon did not speak at random when he said (Prov. xiii. 20), "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." But to insure your safety and to realize the light of your purest ambitions you need to reject the society of the vicious; shun the agreeable infidel and the accomplished profligate; lay it down as a fixed rule that no brilliancy of connection, no allurements of rank or fashion, that no affected agreeableness of any kind, no wit or flattery, shall tempt you to associate with those of their kind. Make this an absolute rule and you will have a Job's hedge built about you.

3. *Profanity* is another matter that is extremely repulsive to every element or principle of refine-

ment. This is one of those foul habits of life which will bring shame upon any countenance. And it is one of the direct fruits of evil associations. There are some sins for which there is no excuse whatever. They are not a source of pleasure, are no special luxury or source of comfort in any sense; but they come by sheer force of habit. Profanity is one of that kind. And it is one of those fearful sins which God will punish in the fullness of his wrath. He has not said in vain, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Nay, he means it all, and yet, notwithstanding the fact that our very natures revolt from it, and that conscience condemns it, nay, that God has placed his curse upon it—notwithstanding all this, what a common sin profanity is! The time has now come when it really seems fashionable with a certain class of young men to swear. But let us not forget that it is not always manly to be in fashion. Better far be true to yourselves and to him who holds in the balance your eternal interests, than bend to the silly rules of fashion. Contrary to every law of refinement, a fatal blotch upon character, a heinous sin before God, profanity is one of those

disreputable things to be treated with utter contempt by all respectable people. It will defile any man's heart, spoil his character, and demoralize all his noblest aspirations. Young men, let not this fearful sin beguile you; "quit you like men, be strong."

But we note just one more of those negative repulsive features in life so dangerous and fatal to the interests of young men :

4. *Intemperance.* To the intelligent and refined nothing is more revolting than drunkenness. Even the drunkards regard themselves with shame in their hours of sobriety. It is said of a prominent lawyer in the east, that when a young man, he was addicted to the use of strong drink. While in a state of drunkenness and dissipation he was tumbling and wallowing in the gutter, and while his drunken companions engaged in a scene of revelry and shame about him, an artist by means of a pencil sketch took the young man's picture, including the whole scene. Before his recovery to sobriety he fell into one of those terrible states called "delirium tremens." While in this awful condition the artist again did ample justice to the scene. At length the whole scene with all its surroundings was photographed. After

his recovery to sobriety and a right mind, the artist called upon the young man, saying, "Mr.—, I have some pictures here I wish to show you." "Ah, indeed," replied the sobered man, "I shall look at them with pleasure." He viewed the pictures with more than ordinary care and scrutiny. In the one he saw the subject wallowing in the gutter amid a scene of revelry and shame, his hair disheveled, his garments all torn, and rolled in mud and filth. In the other he saw the subject now tossing in bewilderment and agony, then madly rushing hither and thither about the room ; now bruising and mangling his fists against the wall, supposing himself in a combat with one of his fellows ; then in a fit of fright trying to climb the very walls to escape "the old fellow" hard upon his heels. As the young man thus viewed the subject of this heart-rending scene, his eyes persistently said, "*Thou* art the man." At length, overcome with conviction, and in deep agony of soul, he cried, "I have been the fool, and run the mocker, but God helping me I will bid adieu to the use of rum." The man's sight of himself was enough. And so it is alike revolting to all. But alas ! how few take warning from the scenes about them. The sin of intemperance is the climax of

those just mentioned. It is the natural bent of mind to go from bad to worse. It is the programme of too many of our young men to begin their ill-fated course with indolence; thence fall into bad associations, and there contract the evil habits of profanity and intemperance; thence launch into prison, or it may be from the gallows into eternity. O what a terrible sin that of intemperance is! The weak and the strong alike fall victims to its fearful rage. Some young men have the idea that it is a mark of manliness and dignity to smoke and chew and drink. But be assured, my young friends, that there is nothing either dignified or admirable in either. They are among those debasing and disreputable factors in life to be shunned at all hazards. And the only safe basis of treatment in either case is, "*Touch not, taste not, handle not.*"

But another matter in our text claiming our attention is

Decisive Action.

This charge of Paul bristles with snap and decision. It means a stirring, busy life. Paul had no patience with drones. And God has no place for them in his kingdom. And even the world has no use for them. Hence this charge, "Quit

you like men, be strong," has a business as well as a religious ring about it. And as a matter of fact we find that only the busy, stirring life is blest with true success. This has been a principle by which man has determined his success or failure, his weal or woe, ever since God said to our first parent, "by the sweat of thy face shalt thou eat bread." Industry has therefore become a fundamental principle to success in life, not by any arbitrary law of man, but in consequence of his disobedience it became a part of the divine economy.

But the thought we desire more particularly to impress upon the reader's mind is that of *decisive action*. There is nothing more dangerous or disastrous to success in life than an undecided and negative sort of disposition. He who never knows when and what he wants or ought to do, will never turn the world upside down. It is decided and positive action that makes the mark. The same principle is also true of our decision of right and wrong. To parley with sin is half way yielding to it. On the other hand, prompt and decided obedience to your honest convictions is more than half the conquest. "Order," it is said, "was heaven's first law." But decisive action was the basis of that law, and should be one of the first

principles in the great law of life. The parleying of our first parents with the devil led them to disobedience ; and that disobedience has engulfed the human race in sin and ruin. Very often a positive "yes" or "no" saves a deal of trouble and sorrow, and sometimes the most signal failures. It is indeed no small accomplishment to be able to say positively "yes" or "no" at the proper time.

Dear reader, let me impress upon your attention the importance of *decisive action* on your part in all matters involving moral principles. In all such cases the only safe way is a prompt and decided response to your intuitive convictions of right and wrong. Decided action is one of your best safeguards.

But the apostle in his charge "quit you like men" at least implies

PROPER EQUIPMENTS

for the attainment of this end. For every department of life certain equipments are necessary. And this is especially true in the attainment of the end had in view by the apostle—a state where every energy, and faculty, and power of our being is to be brought into such exercise as to bring forth the true man. For character is not an attribute,

but an acquirement. Hence as the elements of character are fundamental principles in the development of true manhood, the equipments for the one must also enter the other. We can mention only a few of these essentials or equipments in the attainment of true manhood.

1. *Intelligence*.—Illiteracy in this day of literary advantages in ordinary cases is a stigma upon humanity. God created man as an intelligent creature, and gave him endowments peculiar to himself. Aside from the advantages of our common schools, academies and colleges, literature like rivers of water is flowing over our land. But the important question is not *how much shall we read?* but *what shall we read?* This is the *all-important matter*. The term intelligence has become much perverted. The present idea of intelligence seems to be to know something about everything in print. But this is a false and pernicious idea of the term. Real intelligence does not consist so much in knowing something about everything, as in knowing *much* about *some things*. Mind culture does not consist so much in the quantity of literature perused as in the *quality*, the way it is read, and the amount of useful knowledge really acquired. Adam and Eve were wiser

but decidedly worse off after they had acquired a knowledge of good and evil than before. So the reading of inferior literature is not mental culture; neither does it contribute to any one's store of useful knowledge; neither is the fact of having read it a mark of increased intelligence. But on the contrary, the reading of inferior and trashy literature demoralizes instead of culturing the mind, depreciates one's appreciation of the pure and higher type of literature, and unfits the whole man for real literary work. Hence the importance of the utmost care in the selection of reading matter. Without this a high standard of intelligence is next to impossible. (The world affords such an unlimited stores of the most chaste, scholarly and helpful literature that one can ill afford to waste any of his time in the perusal of inferior reading matter.) We need to seek first of all to get the best literature possible; then to read *slowly*, *thoughtfully* and *systematically*. A famous lecturer recently said: "The bane of America is reading *over-much*, *poorly*." Another in the same strain has exhorted, "*read between the lines*." Suffice it to say that the best literature well read will mould, shape and develop the intellectual and moral man as nothing else can do. Hence God

has set his seal upon the value of books, and set us the example in giving us the first and best book. And then said, "*Search the Scriptures.*"

Our hogs, horses and cattle are valued by their amount of flesh and their general appearance, but man is graded according to his intellectual and moral worth. This is developed by good books as by nothing else. With good books we are with the wise and good, and thereby growing better. Their very thought becomes ours, and their wholesome influence permeates our whole nature, operates upon every faculty, and stimulates our aspirations to better things.

2. Another element in the development of true manhood is the careful culture of natural endowments.

God has a place for every young man. And every young man has a place for himself. By cultivating natural talent natural preferences will assert themselves. And thus he will naturally fall into his proper place. It is not the *mechanical* but the *natural* skill which renders proficiency in service. This culture should be begun and carefully watched by the parents, taken up as a personal matter by the youth, and most carefully guarded and pushed by the young man.

The idea, cherished by some parents, and by many young men, that when school work is done, and manhood is fully reached, it will be time enough to think about a life vocation or business, is dangerous and pernicious. When men breed horses, as the colts come on, and near the time for service, the owner studiously asks what is this and that one good for?—a draft horse, a roadster, or what? His disposition and physical adaptability are carefully considered, and he is trained accordingly. But what of the *boy*? Give less attention to his disposition, natural preferences and physical adaptability than to the prancing and rollicking colt? Shame on the idea! This is injustice to the son and wicked in the sight of God. The divine injunction “train up a child in the way he should go,” means much. Parents, carefully watch and study your sons; boys, carefully study yourselves; young men, carefully cultivate and follow the bent of your natural talent. This rule scrupulously studied and heeded, and we will have more efficient service in all the varied departments of life’s work, less fluctuating from one to another employment, less men unemployed, and far less tramps and vagabonds in our land. In order, therefore, to be able to comply with the apostle’s

injunction, "Quit you like men, be strong," it is of paramount importance to look well to the culture of natural talents.

3. The renewing of your natures by the Holy Ghost and the work of grace, is the crowning work in the formation and development of true manhood.

Human nature, once a little lower than the angels, has fallen into a sad state of depravity. Paul clearly but painfully realized this fact among the Corinthian people; and in his charge "Quit you like men" looked beyond the natural to the renewed man. For it requires the culture of all man's endowments—natural and spiritual—to form a symmetrical whole, and to enable him to reach out to the full length of his possibilities. Rev. M. Valentine, D. D., LL.D., in his baccalaureate address for 1877, well said: "It is vain to dream of doing life's work in only the wreck of your powers—the mental ray obscured and confused, the loves of the heart in fetters to evil, the will in rebellion against duty, and the nerves of strength cut more than half in two. The war vessel is not prepared for honorable achievements, going forth to the perilous encounters of the high seas, with timbers rotten and riddled, with guns spiked, masts blown

away, and helm broken. The deep, disabling hurt of your nature must be healed, the enthralled powers given back to freedom, quickened into real life, renewed into orderly and victorious power. The recovery provided for human nature, restoring it into the divine image, *returns manhood to man, and man to himself.* As a requisite *more essential than all other requisites* for your true character, *work and destiny as men, you must be true Christians.* This is the one thing needful, without which your life, whatever may be the achievements in which it may spend its energies, will fail as to its true work, and in the issue it will prove

' Like ships that sailed for sunny isles,
But never came to shore.' "

Young man, the possibilities of *true, Christian manhood*, in all its glory, are before you. They are unmeasured: For "there is always room at the top." May your motto ever be, "Onward! upward!" Like the vine that holds and reaches, and holds and reaches, until in triumph it has wound its way from the ground to the utmost branch of the majestic tree, so hold on with one hand to your present position while you reach higher up with the other. Make every advance a

stepping stone for another. Be encouraged to leave the base things of earth, and step by step, and reach over reach, to rise higher and higher in the glory of your manhood, until at last, when the top of the Delectable Mountains of life shall have been reached, in songs of triumph you may gather there the crowns of victory, and step across on the shining shore of eternity to enjoy them forever and ever in the *full glory of your true—your sanctified and glorified—manhood.*

CHAPTER XII.

TRUE WOMANHOOD: OR A TALK FOR YOUNG WOMEN.

"Oh, woman! in our hour of ease
Uncertain, coy, and hard to please,
And variable as the shade
By the light-quivering aspen made;
When pain and anguish wring the brow
A ministering angel thou!

The work of creation was about complete when "The Lord God said, It is not good that man should be alone. I will make a help-meet for him." Gen. ii. 18. While the divine purpose in the creation of woman is not very explicitly stated, in a general way several things at least are implied: First, that God created her for a companion for man—"it is not good that he should be alone." And second, as a co-partner in the busy scenes of this life—"I will make an help-meet for him." Paul, speaking on this subject (1. Cor. xi. 8, 9) says: "For the man was not of the woman, but the woman of the man; neither was the

man created for the woman, *but the woman for the man.*" Hence, whatever else may have entered into the divine purpose in her creation, this one thing is clear—she was created for

The Amelioration of Man.

"'Tis hers to soothe the ills below
And bid life's fairer views appear."

Some people have very strange notions indeed about the true province of woman—her duties, privileges, rights, influence and possibilities. Some have cherished the idea—perhaps derived from the term "*help-meet*"—that she was created for purely household and other manual service—in short, to be a slave to man. This idea is of heathen origin. Household duties, it is true, are included in her sphere of usefulness, but in the providence of God this has proven only the humbler part in her sphere of life's duties. Christian civilization has given woman a more honorable place in the home, in society and in the Church, than that of a household slave. It has placed her where God purposed she should be—truly a *help-meet* for man. Notwithstanding the fact that Robert Ingersoll has declared the Bible the woman's tyrant, no book or set of books has ever done so much for

the amelioration of woman, and to cause her proper relation to man to be recognized and honored, as the Bible. For confirmation of this statement we need only look into India, Japan, Africa, or into any other heathen land, and compare the condition of woman in these lands with her condition in our own land—the land of Bibles and of true civil and religious liberty. A single observation will prove to the satisfaction of any person of intelligence and candor that the assertion of this modern blasphemer is a preposterous absurdity. In our own land, as in no other, woman enjoys her proper liberty, has the privilege to enjoy her rights, and operates in her proper sphere with becoming dignity and honor, in proportion as she avails herself of the means of qualification. In this, as in no other land, is woman assuming the attitude of a true “help-meet” for man, and that in proportion as she embraces the opportunities, and uses the means, which the Bible has placed at her command. But it is said that according to the laws of nature water can never rise above its level. So with the members of human society. It is well, therefore, that we consider

Some of the Qualifications

necessary in the development of true womanhood.

Woman is susceptible of many and wonderful developments. With her acute mental conceptions, and her keen moral sensibilities, she has placed within her reach possibilities peculiar to herself.

In the minds of some people the ideal woman is expressed in what they are pleased to call "*Refinement!*" And what strange ideas they have of "*refinement!*" In their minds a beautiful form, dressed in silk or other costly attire, with a pretty face under a canopy of frizzes of their own or other hair, and folded about them a pair of lily-white hands unused only to the touch of musical instruments, constitute refinement. Admit it that some of these features add greatly to the attractions of women, but they *have nothing whatever to do with true refinement*. In this, other and more fundamental principles are involved. In our minds true refinement embraces at least three elements of character, viz.: intelligence, industry, and the grace of God.

There has been a time that it was thought

"Where ignorance is bliss
'Tis folly to be wise,"

but the progress of time has effected a resurrection of thought on this subject. We are living in

a literary age—in a time when genuine intelligence is appreciated, and when nothing so signally blights womanly dignity and true refinement as ignorance.

The term intelligence is comprehensive, and includes :

1. *A proper knowledge of household duties.* As the mistress of the house, woman can only be master of the situation by having a general and practical knowledge of all its duties. "And with this," one has said, "woman becomes the queen of the home; without it she becomes its servant." But intelligence embraces more than this.

2. *It includes literary culture.* By this we do not mean a classical education alone; nor a general knowledge of the different classes and grades of literature; nor yet a familiarity with that class of common, trashy literature so abundant in our land, which steals away your time, wastes your moral nature, and makes havoc of your mental vigor. But by literary culture we mean that training and development of mind necessary to fit you for at least any of the ordinary vocations of life, together with the constant use and a general knowledge of that class of literature which affords culture for mind and heart as well. The classics

prepare the mind by proper development, and the inculcation of certain fundamental principles, not alone to fill certain vocations in life, but also to *properly read* and glean from the best literature of our land. It is this which properly develops the mind, inspires original thought, and invigorates man's whole being. Without this

"Your mind shall sink, a blighted flower,
Dead to the sunbeam and the shower—
A broken gem, whose inborn light
Is scattered ne'er to reunite."

In this age of education and literature, every advantage is offered to woman to rise to the honor and dignity of true womanhood, and, in her proper sphere, to be co-equal with man; and to be, in the true sense, a help-meet for him.

But there is a dangerous tendency confronting us just now. It is of heathen origin. It is the tendency toward caste distinctions. Among the heathen, woman usually occupies one of two extremes—either that of abject servitude, or that of indolent aristocracy—either one of which thwarts the very purpose of her creation. The very principles of refinement are lost, and every element of her nature dwarfed in either of these extremes; and there is a strong tendency in our

land toward these extremes. On the one hand, we have a class of women unduly taxed with labor, at less than nominal wages. On the other hand, there is a class who while away their time in opulence, indolence and luxury. And each of these extremes contribute largely to the fallen women of our land. They are a fruitful source of sin, and ruinous to public health and morals. And for this tendency the only remedy is *intelligence*—genuine literary culture.

3. *Industry.* It is not only important to know how to do a thing, but to profit by the exercise in doing it. God said to our first parents, "By the sweat of thy face shalt thou eat bread." In this saying is found a fundamental principle of life—a principle which affects both the health and morals of mankind—and without which we can not live out the full measure of our usefulness in life. There are certain inherent qualities in the human constitution which are dependent upon activity for development. I do not believe that God made industry a part of the curse in consequence of the fall; but that sin simply intensified the labor, in that thorns and thistles will now grow spontaneously, and must be rooted out. God himself gave us the example of industry in the creation—He

labored six days and rested the seventh. Our Lord said, "I must be about my Father's business," and "I must do the will of him that sent me." And are we better than He in whose image we were created?

All are familiar with the saying "Cleanliness is next to godliness." And so it is. But of industry we may just as properly say, "*it is a part of godliness.*" For it is one of the first external marks or evidences of a Christian life. The heathen, as a rule, are a lazy people. But as they wake up to see and enjoy the light of Christ, their lethargy begins to succumb to activity, and, as they grow in the divine life, they become habitually more industrious. And this is but the external manifestation of the divine principle within.

Some centuries ago, a man residing in Egypt became a convert to the Christian faith. The spirit of the times favored asceticism; and he, being of a contemplative mind, conceived the unnatural idea, that if he could retire from society, and spend his time in contemplation, he should attain to the perfection of human happiness on earth. Filled with this thought, he bade adieu to the abodes of men, wandered far into the desert, selected a cave, near which flowed a spring, for his

home, and, subsisting on the scanty crops of roots and herbs which sprang up spontaneously in the adjacent glens and valleys, began his life of meditation and prayer. He had not spent many seasons in his hermitage before his heart grew miserable beyond endurance. The long and weary hours of the day, and the dreary, interminable nights, oppressed and crushed his listless soul. In the extremity of his wretchedness he fell upon his face and cried, "Father, call home thy child! Let me die! I am weary of life!" Thus stricken with grief, he fell asleep; and in his vision an angel stood before him and said: "Cut down the palm tree that grows by your spring, and of its fibres construct a rope." The vision passed away, and the hermit awoke with a resolution to fulfill his mission. But he had no ax, and therefore journeyed far to secure one. On his return he felled the tree, and diligently labored till its fibres lay at his feet, formed into a coil of rope. Again the angel stood before him in a vision and said: "Dominic, you are now no longer weary of life, but you are happy. Know, then, that man was made for labor, and that this, with prayer, constitute his principal duties. Both are essential to happiness. Go, therefore, into the world with this

rope girded about thy loins, as a memorial of what God has done for thee.

This incident needs no comment. It simply illustrates a divine principle, so essential to human happiness, and without the exercise of which no woman can become a true help-meet for man. Combine intelligence and industry, and we have the two more essential human elements in character. But there is another element of character essential to both your happiness and efficiency in your particular sphere in life, which rises above intelligence and industry as the divine does above the human. Hence I mention

4. *The Grace of God*, as the crowning element in the development of true womanhood.

Of man it has been said (Ps. viii. 5 ; Heb. ii. 7, 9), "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Of woman one has said, "She is an angel of mercy," and God has said (Prov. xix. 14), "A prudent wife is from the Lord." Marvellous as is the change effected in any human life by a genuine work of the grace of God, in the woman whose mind and body have received proper culture it is doubly conspicuous. However brilliant her mind may be, and gentle and refined her habits of

life, the grace of God will add to the keenness of its conceptions and brilliancy of its reflections, will sweeten her temper and habits, and give strength and beauty to her character. An illustration may be to the point here. It is said of Michael Angelo that as he was walking one day through an obscure street in Florence, he saw a crude block of marble lying neglected in a yard, half buried in the debris. Indifferent to company and apparel, he set to work to clear away the rubbish, and to rescue the stone from its filthy surroundings. His companions looked on with astonishment and asked him what he wanted with that worthless piece of rock. "Oh," said he, "there is an angel in that stone, and I must get it out." The marble was taken to his studio, and after hard and patient work he brought forth the angel. And in that act he set an image in the niche of fame that reflects honor upon his name to-day.

Young ladies, in your immature state you are only as that crude block of marble amid the rubbish. The culture of your mind and bodies is to your attitude in life what the artist's chisel was to that marble block. And the grace of God is to your lives what the polishing process was to the perfecting of that angel. It took the artist's chisel

to bring out the form of the angel. It takes the culture of mind and body to bring out the natural talents of woman. It took the polishing process to bring out the perfections of expression and beauty in that angel. So it takes the grace and Spirit of God to bring forth the perfections of refined womanhood.

Thus combining intelligence, industry, and the grace of God, we have a grand, symmetrical system of culture—culture for mind, culture for the body, and culture for the heart. And that woman who, with God's own illumination in her mind, her heart filled with His infinite love, and her life seasoned with His grace, and who is best able to see hanging on the retreating cloud the bow with which God has spanned the life and destiny of her sex, and standing under its emerald arch is thrilled with gratitude, and moved to highest endeavor, is best qualified to instruct, inspire, ennoble and lead those of her kind.

At this juncture a word to the parents will not come amiss. Do not be afraid of injuring the minds of your daughters in obtaining a liberal education, nor their bodies by exercise in the ordinary household duties, nor yet be afraid of humility in commending your daughters to Christ.

This is not consistent with the popular idea of card and dancing parties, it is true. But give your daughters careful *literary, physical and spiritual culture* and the balance will go by unenvied. Further, should your daughter fall in an unguarded hour, do not cast her away, as too many parents have done. But with a mother's hand of love lift her up, and offer her a father's hand of protection. One of the most cruel customs of our land is that of too many parents offering kindness and protection to almost any kind of a son, even though he be a reprobate. But a daughter falls, and she becomes a cast-away. Not that we would care less for the sons, but *more for the daughters*. The sons who are best able to care for themselves are helped and protected, even at the hazard of money and home; but the well nigh helpless daughters are cast upon the mercies of an unfriendly world. And thus we furnish daily recruits for the disreputable institutions of our land. One of our Lord's most important lessons was on this point. John viii : 3-11.

"A woman once fell from the ways that are pure—

She fell and her sin held her down ;

She sought for a step where she might chance to rise,

But the Pharisees gave her a frown ;

They brought her to court in the presence of Christ,
And asked Him that death He command,
But He only knelt down, and with fingers so pure
Wrote silently there in the sand.

“ The throng was so eager they asked him again,
They felt that their work must be done,
And Christ, looking up from his tablet of dust,
Said, ‘ He that is pure cast the stone.’
Not one in that throng was there left to condemn,
They fled, for their souls were impure ;
He finished his writing, and rising he said ;
‘ Go, woman, and sin no more.’

“ To-day in our midst has some woman gone down,
The Pharisees frown on her still,
The world will but scorn should she try to reform,
She is crushed by the burrs of the mill.
How many to-day who believe on Him
Are true to their word and their trust ?
How many would turn when asked to condemn
And silently write in the dust ?

“ When the sin of a woman is written to-day,
They trace it in marble and stone—
The sin of a man is but written in dust—
Ah ! isn’t our labor well done ?
Why do not they who profess to obey
The precepts He left on this shore,
When asked to condemn who hath fallen in sin,
Say, ‘ Woman, go, sin thou no more ’ ?”

Let us then have culture of mind, culture of

body and culture of heart for our daughters, with proper protection, and we shall in a measure at least begin to realize what jewels God has hid away in them.

But from this let us briefly turn our attention to

The Influence and Possibilities of Woman.

In the experience of the human race the influence and possibilities of woman have never been fully and accurately measured. And we need not feel astonished at this fact. God has given to women peculiar elements of power, which in His providence will be silently but surely wielded wherever the human conditions will admit—I say silently, because these as a rule are the more potent forces, and because of this are a peculiar element of her power. Thunder has great facility for noise—it rumbles and roars till the earth trembles to its very centre, but when its rumble and roar is most terrific it is, as a rule, the most harmless. But the unseen and unheard operations and influences of woman's power are sure and effectual. Love and purity, faith and godliness, are quiet forces, but resistless as the roll of the planets. And she begins to wield these forces just where they prove the most effectual—

In the Home.

The home is the centre—the focal point—from which these forces radiate. One has said, “The woman of Christian culture is to the home what the heart is to the human body, sending life, beauty, ambition and power with each pulsation into every member.” While this is a strong statement, it nevertheless contains a vital truth. In the home the woman has her throne. Here she holds in her hands and enshrines in her heart the moral destiny of her race. God has peculiarly fitted woman by nature, and in His wisdom ordained her the keeper of the home. And here by your hearth-stone and mine, is embosomed, as God’s own sacred trust, the glory of the state and nation, the hope of the Church, and the destiny of the world. Dr. Holland, speaking of woman’s power in the home, says: “Of this realm woman is the queen. It takes its cue and its hue from her. If she is in the best sense womanly—if she is true and tender, loving and heroic, patient and self-devoted—she unconsciously organizes and puts into operation a set of influences that do more to mould the destiny of the nations than any man or set of men, uncrowned by power or eloquence, can possibly effect. The men of the nation are what their

mothers make them, as a rule. And the voice which these men speak in the expression of their power is the voice of the women who bore and bred them. * * * * As a nation we rise or fall as the character of our homes, presided over by women, rises or falls. And the best gauge of our best prosperity is to be found in the measure by which these homes find multiplication in the land." John Quincy Adams once said, "All I am my mother made me." Let the women of this land raise the standard of their homes to the full measure of their ability, aided by the grace and wisdom of God—let them place their standard where God would have it and where they alone can place it—and not only the prosperity, but the salvation of our nation is wellnigh secured.

And what has been said of the influence and possibilities of woman in the home is also true of them

In Society.

Young friends, the reins of society are largely in your hands to guide whither you will. It is in your province to grasp them firmly, and in your God-given powers, carry it onward to the heights of moral purity and prosperity, or holding them loosely, to hurl it into the abyss of ruin forever.

It is in your province largely to mould the habits of the young men of our land, and to fix the standard of their moral purity. Nay, it is in a measure in your province to fix their future destiny. It needs but the united voice and action of the young women of our land to circumscribe and subdue the power of tobacco and rum over the young men of our land. But you can not do this by circulating in their presence with a cud of gum in your mouth, or by setting a bottle of wine or rum before them when they call. But by coming before them in all the purity of person and character possible, and with the dignity of cultured womanhood, you at once command their respect and admiration. And as it will be for you to determine what shall be the character of those whose company you accept, and as they must and will have your society, they will almost unconsciously labor to rise to the standard of moral and social purity which you have fixed, and respect you for having placed it so high. It thus lies within your power to become a potent factor in the formation of good society. Nay, more! You are thus destined to become potent factors in the affairs of

Our Government.

Talk about "*Woman's Rights!*" Woman has all the rights now that she can use effectually. To give her more political right would weaken her moral sway in our land. Where has history recorded a reform movement in our land which has not been directly or indirectly inaugurated by woman? Who but woman brought to public gaze, in all its hideousness, the sin of slavery? Who but woman has given tone and an effectual impetus to the temperance movement of our land? Ah! in the language of the great Otway, "Woman has laid the foundations of empires, and more than once has hurled them to ruin. The empire that could boast a Babylon was founded by a woman—Semiramis, the widow of the founder of Nineveh. The overthrow of the Trojan commonwealth was due to no cause so much as to the beauty and perfidy of Helen."

"What mighty ills have not been done by woman?

Who was't betrayed the capitol? A woman!

Who lost Mark Antony the world? A woman!

Who was the cause of a long ten years' war,

And laid at last old Troy in ashes? Woman!"

Such, my dear young friends, are your influences

for weal or woe. Such are your possibilities. To what extent you will realize them will remain for you to determine. And I trust that you realize and appreciate, to some degree at least, the momentous issues for human destiny God has vested in your lives. And woe to those of your kind, who with such advantages for development, and with such opportunities for the amelioration of their race, waste their time and strength in a mistaken mission, or fritter away their splendid gifts in momentary pleasure, or the silly follies of show and fashion. But glorious will be the crown which God will give the faithful of your kind. Ah, how a thought like this should awaken your aspirations and inspire you to duty ! You need the mental, physical and moral culture to fit you to become efficient bread-winners, but for a higher and better reason, to fit you to enjoy the possibilities which God has placed within your reach. But to enjoy a crown sparkling full of the stars of glory, you need constantly to look to the hills whence cometh all strength. As you begin to ascend the Delectable Mountains, you need to lift your eyes above and beyond the standard of human attainments to the highlands of glory, and there gather food for the mind, food for the soul,

power with God and man in your daily service, and inspiration for your lives. Christ alone can truly mould your lives, inspire your hearts, and lead you into the sublime sphere of true womanhood. But with him enshrined in your hearts and in your lives, the world is at your command. Oh, the illimitableness of which you are capable ! In the beings you are, and in the wide and varied mission to which you have been appointed, what a throne God has set for you ! What a sceptre he has put into your hands ! What a crown of glory he has lifted to your brow ! O ! that He who has exalted woman by his incarnation may inspire you with aspirations to the full measure of your influence and possibilities !

CHAPTER XIII.

MARRIAGE.

“ The joys of marriage are the heaven on earth,
Life's paradise, great princes, the soul's quiet,
Sinews of concord, earthly immortality,
Eternity of pleasures.”

—*John Ford's Broken Heart.*

The world had been formed and set in order. The six days work of creation was almost done, and God would put the climax on this stupendous project by leaving the impress of his own image in the last object in the catalogue of his creation. “So God created man in his own image.” “And God saw everything that he had made, and behold it was very good.” But he said, “It is not good that man should be alone ; I will make an help-meet for him.
* * * And the Lord God caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs and closed up the flesh instead thereof ; and of the rib which the Lord God had taken from the man, made he a woman, and brought her unto the man. * * * Therefore shall a man leave his father and mother, and cleave unto his wife, and

they shall be one flesh." Thus God instituted the marriage relation.

In this narrative we have the first marriage ceremony—very simple, but as significant as it is simple. Significant,

1. In that God has constituted man a social being, and "hence it was not good that man should be alone." Man was, therefore, a social as well as a moral being. Deep down in the human heart is a want—a longing—which can be satisfied only at the hands of its Creator. And whatever course men may pursue in this life, that want still exists. It can not be hid so deep under the rubbish of sin that its signal can not still be heard. Whatever men may say under the impulse of a sinful heart and a skeptical mind, that want exists nevertheless, and insists on recognition. It is of God—breathed into man at his creation—and can be satisfied only by communion with God. Precisely so in man's social nature. God constituted him a social being. And as the soul can be satisfied only by communion with a corresponding spiritual being, so the social nature can be satisfied only in a corresponding social being. God created this want, and would satisfy it in the creation of women. Hence, from his very constitution it was

not good that man should be alone. When God said, "I will make an helpmeet for him," he proposed to supply man with an absolute essential to human society and happiness. To rob man of society is to rob him of the greatest prize of earth. The glory of heaven will consist not alone in what we are, but *as much in those with whom we are*—the society of the unnumbered host of the redeemed, of angels and archangels, of cherubim and seraphim, in the presence of the Triune God upon his throne. So Pope has written :

" Heaven forming each on other to depend,
A master, a servant, or a friend,
Bids each on other for assistance call
Till one man's weakness grows the strength of all.
Wants, frailties, passions, closer still ally
The common interest, or endear the tie.
To these we owe true friendship, love sincere,
Each home-felt joy that life inherits here."

Likewise Milton has written ; "Marriage is human society," and might have added "the fountain for the continued flow of human happiness."

The object of marriage is twofold, viz., first the highest degree of human happiness consummated in human society. "It is not good for man to be

alone." And second, "to replenish the earth" — to continue to multiply the members of society. In each of these the wisdom and love of God is clearly demonstrated. And when the first of these objects is sought and developed through the proper channels with pure motives the second is fully realized. One has well said, human society within the bounds of the divine purpose is man's greatest temporal blessing; but perverted and distorted by human passions is man's greatest curse."

But another significant fact in this first marriage is

2. That the relation established in this institution is divine. Marriage is not a sacrament, as taught in the Romish church. But by the miraculous operations of God a union was there instituted which is as intimate and as intrinsically divine in the union of human hearts in marriage as that which unites our hearts to Christ for time and eternity. Hence God said, "And they shall be one flesh." In view of this Paul has written (Eph. v. 22-32), "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church. * * Therefore, as the Church is subject unto Christ, so let the wives be to their

own husbands in everything. Husbands, love your wives, even as Christ loved the Church, and gave himself for it, * * * so ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

This is a figure in which the relation of husband and wife is likened to that between Christ and his Church. And the apostle does not try to explain it, but calls it "*A great mystery.*" We are so accustomed to associate marriage with the common business affairs of life that the popular tendency is to ignore the divine in its relation. And this tendency has no doubt been encouraged by the attitude of the State or civil law toward the marriage relation. This tendency has been encouraged not so much because of defects in the civil laws, as because of the popular abuse of the liberties granted in both the moral and civil laws. Under the present relations of Church and State, it is evidently clear that neither Church nor State can assume exclusive au-

thority of marriage. For the Church has only advisory power, and can, at best, wield that effectually only over its own adherents. And hence, it would seem necessary for the State to interpose the strong arm of authority to compel obedience, or to inflict punishment. On the other hand, the State cannot take exclusive control of marriage, in that in its institution preëminence was given to the divine. While it is true in a measure that marriage is a civil contract, it is true in a higher sense that the true marriage bears the seal of the divine. And while it is true that the Church needs the help of the State, it is true in a higher and more important sense that the State needs the help of the Church to guard and maintain the sanctity of this divine institution. The abuse, therefore, of the present relations of Church and State in regard to this divine institution has brought about the present tendency to depreciate the Bible doctrine of marriage, and so commonly to ignore the divine in the institution. But this tendency is such a fruitful source of evil and sin that it behooves us as servants of Christ to proclaim plainly God's word and precepts regarding it. Any depreciation of the Bible doctrine of this institution is the direct avenue to moral decay and domestic corruption.

A proper recognition, therefore, of the divine in the institution, and of the sanctity of the relations in marriage are essential to the purity of the home. All the great blessings of the home depend on a high regard for the sacredness of the marriage bond. The purity of the family life is essential also to the public welfare. Moral decay in the family is the invariable prelude to public corruption. The common verdict of history is that "a nation stands or falls with the sanctity of its domestic ties." To ignore the divine in this institution and its relations is to dishonor God, and mock at his purposes in the institution of marriage; and is the commission of a sin which a Christian land like ours can ill afford to countenance or have perpetrated in our midst. Let us therefore honor God by revering and perpetuating marriage as a divine institution, and by regarding its relations as sacredly inviolate as those between Christ and his Church, and God will honor and bless his people in their marriage, and our homes will become the foretaste of heavenly happiness and bliss.

3. A significant inquiry may be raised, as to the proper person to perform the marriage ceremony. If the marriage relation is divine in origin and character, it becomes a matter of vital importance

as to what should be the character of the person solemnizing these relations. Who shall perform this sacred—this divine—function? This inquiry brings to our attention a matter of vital importance. And before attempting an answer to this inquiry several things will need to be carefully noted: First as a matter of observation from history, that the kingdoms of this world have prospered in proportion only as they have been theocratic in their government. The great and powerful nations of the earth have reached the pinnacle of their glory and power with the God of Israel at their head, and, as in the glory of their strength they forgot and forsook him, they in turn fell, and (except on the pages of history) passed into oblivion as though they had never had an existence. The God of Abraham, of Isaac and Jacob—the God of Israel—and the author of the marriage relation, made no undue claim in his declaration, “I am the Lord thy God. Thou shalt have no other gods before me;” but out of the fullness of his infinite love gave us this precept as a basis upon which to stand or from which to fall.

Second, that as the marriage is the institution of the home; and as the nation emanates from the home; and as civil prosperity is based upon relig-

ious and civil liberty ; and as both these are secured in the keeping of God's law, the highest degree of civil and religious liberty can only be obtained by honoring God in a proper recognition of him in his own institutions.

Thirdly, that while God in his economy has always accorded certain rights to the State as such, He has never accorded the right to the king or any other civil officer to act in the capacity of a priest; and has carefully drawn the line of distinction between the functions of the civil and ecclesiastical offices; and in one instance (2 Chron. xxvi. 16-21) punished with leprosy for life one who presumed to officiate in the priest's stead: In view of these facts we submit the question, who are proper persons to perform the solemn service of marriage? Baptism is recognized by all as a divine ordinance, but no one ever thinks of calling a civil officer to perform that sacred rite. With one accord the sacrament of the altar is recognized as a divine institution, but would you, dear reader, presume to eat and drink the emblems of the Lord's broken body and shed blood from unclean hands? For whom do you ordinarily send to baptize your children or sick? or to administer the Lord's Supper to your sick or dying?—a man of the world, or a man of

God! Ah! there can be but one answer. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully." Ps. xxiv. 3. 4. "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. xxii. 21.

With the present number of marriages performed by civil officers, the majority of whom never pray for themselves and consequently are unfit to pray for others, is it any wonder that God is blighting the virtue and sanctity of our homes in the multiplication of applications for divorces? While we thus dishonor God in the sealing of these sacred vows, can we hope for homes blest with "peace, happiness and prosperity?" Ah! if we would have homes from whose circles shall go forth men and women who shall be an honor to their parents, an honor to their country, and an honor to their country's God, it is high time for the people of God, at least, to commit the sacred function of a marriage ceremony to the ministry of the gospel whom God has called to minister in holy things.

But with this cursory review of marriage as an institution, the sanctity of its relations, etc., we

hasten to notice some of the more essential prerequisites to

The Proper Keeping of the Marriage Vow and the Enjoyment of its Relations.

To enumerate fully all these prerequisites would be beyond the limits of our present space. But we will note a few of them :

1. A proper conception of the institution, of its relations, and of the vow.

To enjoy the blessings of any divine institution it is preëminently necessary to have proper conceptions of that institution. Marriage as a divine institution affords many and great blessings to those who are prepared to receive them. By this we would not leave the inference that the ungodly can in no sense enjoy the marriage relation. They can and do enjoy it in a certain measure, just as the world in a measure enjoys the blessings of Christianity. But the fullness of Christ's blessings are realized by those only who have passed from death unto life. But whether Christian or not, a proper conception of the institution will greatly multiply the blessings of marriage to all who enter into its relations. We have spoken of marriage as a divine institution. We need yet to speak only of the nature of the marriage relation.

The idea has become somewhat prevalent that marriage is only a sort of corporate or civil contract, to be entered into or dissolved at will by due process of civil law. And this idea is forcing upon us a state of things in our day that is really appalling. Divorces are granted almost as freely as the licenses to marry. The holiest affections and the most sacred ties are dealt with as the most trivial things. Hearts are broken, homes are despoiled of their happiness, children are robbed of the blessings of a father's care and a mother's love and their future hopes buried in shame and disgrace; fearful scandals that stink of the pit are brooded, developed, and exposed to public gaze; mutual confidence of the betrothed has begun to wane, until marriage is being pronounced a lottery. The result is a land cursed by the horrible alliances and unnatural relations brought about by divorces and re-marriages and divorces again, in endless confusion. And all this is the result largely of a misconception of the nature of the marriage relation—a terrible sin which we as a boasted Christian land can ill afford to have pending over us. But the true idea of marriage (which is the only real remedy for this growing evil) is in a proper conception of the marriage relation. We

must remember, and as a Church we need to teach, that marriage is not simply a corporate union of such a nature that the contracting parties, after the solemn union has been effected, continue to maintain their distinctive personalities as before their marriage. This is the distinctively human conception of it. But the true conception of marriage is that the union is of such a nature—there is such a mutual assimilation of the two natures, purposes, etc., if properly entered into—that the two parties become as one person; as God has said, “they two shall become one flesh.” Hence the figure of marriage as the union of Christ and his Church. They are not simply nominally, but *essentially* one. So our Lord prayed (John xvii. 21): “That they all may be one; as *thou, Father, art in me, and I in thee, that they also may be one in us.*” As the true Christian in his conversion lost his relation to the world, became dead to it, and his life became “hid with Christ in God,” so the contracting parties, when truly united in marriage, become so assimilated unto each other that their distinctive personalities are in a measure lost in each other. From this conception of the relations established in marriage, the divine conception of an

Indissoluble Union

becomes quite clear. The thought of divorce is of human origin. It is true God permitted it, but with the solemn caution "what therefore God hath joined together let not man put asunder." Like the anointing of the first king, the bill of divorcement was given under protest. But the divine purpose of the institution was an indissoluble union—a union whose bond could be broken for but one cause other than death. The marriage vow therefore is one of no ordinary character. It is one of the most solemn and binding ever entered into by mankind. The covenant entered into in a public profession of faith in Christ is no more sacred, nor the obligation any more binding, than that of the marriage vow. In taking this vow both parties promise before God and witnesses that they will keep it sacred and inviolate so long as they both shall live. What more sacred? What more binding? It is one of those vows, by which by means of the divine operations "they twain become one flesh." And thus a union is formed which God records in His eternal record—a record made with "a pen of diamond" and in "letters of blood." In view of these solemn obligations our Lord said "Wherefore they are no more twain,

but one flesh. What therefore God hath joined together let not man put asunder. * * * Whoso shall put away his wife except it be for fornication, and shall marry another, committeth adultery. And whoso marrieth her that is put away doth commit adultery." Matt. xix. 6, 9. *There can be no divorce*, and consequently no *re-marriage* with the sanction of Christ and his Church, except for the cause of adultery. This is God's decree, and by this as Christians we must stand. It is true the State has here encroached upon the divine law, and thus Church and State are brought in conflict with each other. But whatever men in their depravity and blindness may legislate, can not supersede God's word. On the contrary, all legislation not in accord with God's word must be regarded as null and void. And any person who has been divorced for any other cause than that prescribed in God's word, and shall remarry, even under the sanction of the civil law is, in the eyes of God, guilty of *adultery*. We cannot, therefore, be too considerate and prayerful in entering these sacred relations ; it " should not be entered into unadvisedly or lightly, but discreetly, reverently, and in the fear of God."

From this thought we pass to notice

*Some of the Essential Prerequisites to the Proper
Keeping and Enjoyment of the Marriage
Relation.*

We cannot mention all or even many of these. A few of the more salient ones must suffice. We mention

1. *Proper Persons to Marry.*

Not all the human race are proper subjects for marriage. Some are physically incompetent, others are unworthy. Of the former we dare not speak ; the latter we dare not pass without a word. Persons of either sex addicted to any gross immorality can not take the place of a true companion, and help make home happy. Permit me therefore to address myself first to the young ladies and then to the young men.

By way of counsel to you, young woman, I desire to say, never permit a drunkard or a gambler to win your affections. It is bad enough to have it said of young men, as the best that can be said of them, "they are civil young men." Many a young woman has completely wrecked a pure and precious life by giving her heart and hand in marriage to an unworthy young man. Sometimes we hear it said by young women, "I will break him of the habit after we have been married." But

almost without an exception they come out with a broken heart in the attempt. To give consent to marriage with any young man who drinks or gambles, or who is guilty of lewdness, means ruin—ruin forever. I beg here to quote a single instance from Dr. Gunn, whose writings on “intemperance” and “the dangers to young men” are familiar to most of our readers.

“I knew a youth—a noble, generous youth—from whose heart flowed a living fount of pure and holy feeling, which spread around and fertilized the soil of friendship, while warm and generous friends crowded about and enclosed him in a circle of pure and God-like happiness. The eye of woman brightened at his approach, and wealth and honor smiled to woo him to their circle. His days sped onward, and as a summer’s brook sparkles all joyous on its gladsome way, so sped he on, blithesome amid the light of woman’s love and manhood’s eulogy. Not a cloud to shadow his future, but the occasional taste of his father’s cup. He wooed and won a maid of peerless charms; a being fair, delicate and pure, bestowed the harvest of her heart’s young love upon him. The car of time rolled on, and clouds arose to dim the horizon of his worldly happiness. The serpent of inebriation

crept into the Eden of his heart ; the pure and holy feelings which the God of nature had implanted in his soul became polluted by the influence of the miscalled social cup. The warm and generous aspirations of his soul became frozen and callous within him. The tears of the wretched, the agony of the afflicted wife, found no response in his bosom. The pure and holy fount of universal love within his heart, that once gushed forth at the moanings of misery, and prompted the hand to administer to the requirements of the wretched, sent forth no more its pure and benevolent offerings ; its water had become intermingled with the poisoned ingredients of spirits, and the rank weeds of intemperance had sprung up and choked the fount whence the stream flowed. The dark spirit of poverty had flapped its wings over his habitation, and the burning hand of disease had seared the brightness of his eye, and palsied the elasticity of his frame. The friends who basked in the sunshine of his prosperity fled when the wintry winds of adversity blew harshly around his dwelling. And the end of that family was one of suffering and shame, ever haunted by the thought—father in a drunkard's grave and a drunkard's hell."

This scene is not the creation of a vivid imagi-

nation, but is repeating itself in the observation of our readers with each cycle of years. What a signal of warning such scenes should be to all our young readers. God has created you for nobler purposes than to thus commit yourselves to disaster and ruin. He gave you to man to make home an earthly paradise. But to give a pure and noble heart—a heart actuated by the tenderest and purest impulses of genuine womanhood—to men of unclean and dangerous habits, is thwarting the very purpose for which God created you. And in so doing you not only frustrate your own hopes of happiness, but sin in the sight of God. Be careful therefore to commit yourselves for life to those only who are at least clean and reputable in their habits of life.

Young men, a word of counsel to you : Have you, from a deep sense of appreciation of woman, regarded all the women of the land blameless as ministering angels : then be at once undeceived. They are not always what they seem. It has been said of woman "she is either a ministering angel, or a perfect devil." Harsh and rude as this may sound, with an air of extravagance in its expression, there is a deal of truth in this saying. It is all very well to admire their beautiful forms, their

rosy cheeks, and sparkling eyes, but this is not enough. This is as the bird charmed by the serpent's insidious gaze. But the heart that is throbbing with the tender affections and the noble impulses of genuine womanhood will manifest itself in a gentle and noble life. Some of the qualifications to a useful and true companionship will be found in the qualifications for true womanhood given in chapter twelve. But aside from an impure life, above all things beware of a rattling tongue, for their feet are swift to mischief. The "wise man" gives a vivid description of such in his enumeration of the seven things which are an abomination to God—Prov. vi. 16-19. And the Apostle James (iii. 4-6), under the inspiration of the Holy Ghost, wrote: "Behold also the ships which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Peace and happiness cannot reign where Queen Gossiper sits enthroned.

Are you seeking the affections of one to whom you can look for a true helpmeet as a life companion? then beware also of the so-called "*parlor ladies.*" It is a laudable accomplishment to move with ease and grace amid a circle of friends in the parlor. But it is a mark of illiteracy and incompetency in any who cannot move with equal ease and grace in the kitchen and dining-room.

A word more to the Christian young men and women to whom this message may come. Christians ought always by all means seek companions from among the fold of Christ. God positively prohibited his ancient people from intermarrying with the idolatrous and wicked. Paul earnestly exhorted the people of Corinth (2 Cor. vi. 14), "*Be ye not unequally yoked together with unbelievers.* For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" And as the light and happiness of the home depends so largely upon the grace and spirit of God, inasmuch as there can be no real peace and happiness without these, how essential that kindred hearts united for life to become one flesh be washed with the same blood and sanctified by the same spirit, in order to enjoy that peace which passeth all understanding in their home

lighted with that light which "shineth more and more unto the perfect day."

2. *Persons contemplating marriage with each other should have a thorough knowledge of each other's dispositions and habits of life.* This is a matter of grave importance. The great mass of mankind is a common mass of individuality. There are as many dispositions as there are human beings. And every disposition has a corresponding disposition with which it will blend into one life more fully and freely than with any other. These can be discovered only by the most intimate personal acquaintance. Every living thing which God created he created in pairs or opposites. The dispositions, temperaments, etc., of husband and wife as a rule should be opposites. The power of attraction in the magnet consists in its opposite poles. So in human lives. Hence the need of a more careful study of each other than is usually given, in order that there may be mutual congeniality and attraction. Hence the impropriety of hasty marriages becomes apparent also. Even Shakespeare observes, "A hasty marriage seldom proveth well." But the climax in these prerequisites to the keeping and enjoyment of the marriage relation is reached—

3. *In the proper motives for marriage.*

The motives which prompt people to marry are many and of great diversity. Some people marry for the sake of marriage. Many of our young people have very erroneous ideas regarding this matter. The following, from "A Clever Old Maid to Single Women," is to the point for young men as well. "They feel almost disgraced if they have arrived at a mature age, and are not yet able to write Mrs. before their names. Their whole ambition is to get a husband by hook or crook, but to get him somehow they must. Consequently they take the first man who offers himself, whether he really suits them or not. Now, girls, do not marry in haste. Get the best education possible, help about domestic affairs, and enter upon some trade or profession for which you have a taste, and master it. Skilled labor is always well paid. Dont spend your time repining, because you cannot see the coming man. If you never see him, you can live useful and happy lives without him. * * * Do your duty in life, and you will count for one in the world, whether married or single."

Some marry for beauty. Beautiful forms, rosy cheeks and sparkling eyes, are real charms with

which God has blessed many of our race. But they do not in themselves possess the secret of a happy marriage. One has suggested, "Beauty is only skin deep, but ugliness penetrates to the bone." While there is some truth in this, the standard of real beauty is in the old adage, "Pretty is who pretty does." And with this as the popular standard of beauty, this motive might be allowable.

Still others marry for homes and wealth. But the only true—the only scriptural motive that should actuate any one to marry, is

Mutual Love.

This is the climax in the catalogue of pre-requisites to a happy marriage. A man and woman may enter life's busy scenes, as husband and wife, beautiful, intelligent, moving in the higher circles of society, and with a palace furnished with all the modern conveniences and comforts; like the rich man of old, they may be clothed in fine linen and fare sumptuously every day; and yet unless their hearts have become one in love, their union cannot be a real—a happy one. From the lace curtains, frescoed walls, Brussels carpet, beautiful furniture, and glittering chandelier will come the doleful lamentation,

"Happiness is not found in this home." But here is another couple, whose hearts respond to each other in mutual love. They begin life with but little of this world's goods. Perhaps there is a carpetless floor and the simplest furniture, but everything is bright and cheerful within—they are truly happy.

Mr. Moody gives us the following illustration of genuine love: "One day when I was in Brooklyn I saw a young man going along the street without any arms. A friend of mine pointed him out to me, and told me his story. When the war broke out, he felt it his duty to enlist and go to the front. He was engaged to be married, and while in the army letters passed frequently between him and his intended wife. After the battle of the Wilderness the young lady looked anxiously for the accustomed letter. For a little while no letter was received. At last one came written in a strange hand. She opened it with trembling fingers, and read these words: "We have fought a terrible battle. I have been wounded so awfully that I shall never be able to support you. A friend writes this for me. I love you more tenderly than ever, but I release you from your promise. I will not ask you to join your life with the maimed life of

mine.' That letter was never answered. The next train that left the young lady was on it. She went to the hospital. She found out the number of his cot, and went down the aisle, between the long rows of the wounded men. At last she saw the number, and, hurrying to his side, she threw her arms around his neck and said: 'I'll not desert you. I'll take care of you.' He did not resist her love. They were married, and there is no happier couple anywhere than this one." Their love for each other was genuine and mutual, and hence their happy home.

With such love the divine purpose, as well as the human idea of marriage, may be realized. To this end Paul (Eph. v. 25-28) exhorted, "Husbands, love your wives, even as Christ also hath loved the Church and given himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." Paul, though himself unmarried, as an inspired servant of God, would impress us with the thought that as love is the only real bond of union, so it is the only real source of happiness. It is written, "God is love." But who is happier than he who is filled with the love of God? And upon the presumption of mutual love God said, "they twain shall be one

flesh." Love is the divine law of union, and the divine must become the human law of union in order to be effectual. Without *mutual love* it may be a formal, but *not a real marriage*. Pope, as by inspiration, wrote :

" Oh, happy state when souls each other draw ;
When love is liberty, and nature law ;
All then is full, possessing and possess'd,
No craving void left aching in the breast ;
Even thought meets thought, ere from the lips it part,
And each warm wish springs mutual from the heart."

William Penn left his young friends this counsel : " Never marry but for love ; but see that thou love what is lovely."

Do not mistake, however, admiration and passion for love. We may admire those whom we cannot love. In an unguarded moment our evil passions may arise to the pitch where they may be mistaken for real love. But marriage is far too serious a matter to be thus trifled with. It involves our happiness for time and, it may be, for eternity. In view of this we can well afford to be considerate and careful ; and as the years of happiness and connubial bliss of this life speed on, our aspirations will leap beyond the shoals of time,

where we will gather at the great marriage-feast of the Lamb and His bride, wedded with God's infinite love, to enjoy perfect connubial happiness and bliss forever.

CHAPTER XIV.

THE FUTURE PUNISHMENT OF THE WICKED.

"Divines and dying men may talk of hell,
But in my heart her several torments dwell."

—*Shaks.*

"In utter darkness far
Remote, I beings saw forlorn in woe,
Burning continually, yet unconsumed.
And there were groans that ended not, and sighs
That always sighed, and tears that ever wept
And ever fell, but not in mercy's sight.
And still I heard these wretched beings curse
Almighty God, and curse the Lamb, and curse
The earth, the resurrection morn, and seek,
And ever vainly seek, for utter death

* * * * *

The place thou saw'st was hell ; the groans thou heard'st
The wailings of the damned, of those who would not be re-
deem'd."

—*Pollock's Course of Time.*

By the future punishment of the wicked we mean those who die in their impenitence and their consequent reward. This is one of those Bible doctrines about which far too little is said in these latter days. True, it is by no means a desirable subject of discourse or conversation. But with the

burden of souls upon our hearts, we can not ignore or even treat lightly so important a Bible doctrine; but, moved by the love of God, we must warn the wicked of impending danger. And for the benefit of any who may feel loath to believe this doctrine, we will consider the subject,

First, from the Principle of Fundamental Law.

In the creation God formed everything upon the basis of certain law and order, and by that law everything exists and acts. And no less so in the creation of man, with only an additional feature : That feature was obedience as opposed to disobedience—of right as opposed to wrong. This feature has become the fundamental principle of *all law* regulating the relations of human society and of man to God. In addition to this principle God also gave man the faculty of volition—that of choosing between right and wrong, and of regulating his acts accordingly. In short, he created man a *free moral agent*, and in order that man might have the privilege of exercising this faculty God placed a tree in the midst of the garden, with the command “Thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die.” The reader will notice here that it is not the knowledge of a thing that constitutes disobedi-

ence and sin, but the experience of it. Hence, no sooner had our first parents eaten of the forbidden fruit, than they hid themselves. Why? Because they had now experienced the consequence of the violation of the fundamental law of their being. The improper exercise of their *volition* had resulted in a violated law. A violated law brought an experience of condemnation. Therefore, we have this principle of fundamental law asserting itself as one of the intuitive principles of human existence. We naturally and invariably experience a sense of condemnation for wrong, and a sense of satisfaction for good done; and just as invariably expect punishment for sin and approbation for good. It is an intuitive principle universally asserting itself. This same principle is the basis of all civil and ecclesiastical law. Adam and Eve tried to hide themselves from the presence of God, not because God had condemned them—for they hid before they heard the voice of God—but because they had *condemned themselves* on the principle of this law. They *realized their condemnation* and the justice of it before God called them to an account. They had experienced a sense of guilt and expected all they received. With the experience of the guilt and

effects of sin came also the expectation of punishment. With this fundamental principle in ecclesiastical law, therefore, every sinner intuitively expects punishment for his sins; and this is true of civil law as well. The criminals of to-day realize the guilt of their crime in the act of committing it. Their only hope of escape from punishment is in escaping detection by the executors of the law. Hence, their prompt flight from expected punishment, even when no man pursueth; and so every transgressor of law intuitively expects the just punishment for his crime. This principle is so fixed and prevails so absolutely universal, that, though many attempts have been made, no man has ever been able to explain away the solemn truths of God's own declaration, "*The soul that sinneth, it shall die.*"

From this thought we turn to consider this subject,

Secondly, from Analogy.

Upon the principle of fundamental law of which we have just spoken is based our conception of right and wrong, of good and evil. But for that principle of law, like the brute creation, man would have no conception of right and wrong except as taught. But in order to further reveal in

us God's image and to confirm and strengthen our conception of this principle as the voice of God speaking in and through our consciences, the Bible teaches most explicitly the same principle, emphasizing, echoing and re-echoing the thought in almost every chapter, approving of the good on the one hand and threatening the evil on the other. Moreover, the Bible, looking from cause to effect, presents the end or consummation of all good as a condition of rest, happiness and eternal felicity. Hence upon the principle of this law we have a foretaste in this life of the different conditions and states in the life to come. For obedience to God—for every act of kindness, or of sacrifice for His sake—there comes a sense of satisfaction and joy. A good cause has produced a good effect. The effect of the good cause is the foretaste of that which is to come. Upon this principle therefore the Bible looks from a good cause and its effects in our present existence into the future for corresponding effects in a condition and place called heaven. Hence we read in Heb. iv. 9, "There remaineth therefore a rest for the people of God." And in Rev. xiv. 13, "Blessed"—happy—"are the dead which die in the Lord." And then Paul's parting eulogium, 2 Tim. iv. 7, 8, "I have fought a good

fight, I have finished my course, I have kept the faith ; *henceforth there is laid up for me a crown of righteousness* which the Lord, the righteous Judge, shall give to me at that day." These are only a few of the many cheering promises of God to the righteous. And all who have any regard for God or a religious state believe these cheering promises and aspire to a realization of them in the latter day.

But the same principle involved here in the condition and state of the righteous is involved also in the state of the wicked. The cause being evil, the effects must correspond. Thorns produce thorns and thistles yield thistles, but we do not look for figs from either. So the Bible discovers to us the fact that the sense of condemnation experienced here for sins committed is but a foretaste of the final effect in a future state of condemnation. The wrong—the sin—is the cause, the sense of condemnation is the effect. And the sense of condemnation cannot be better described than by the Bible terms "misery," "shame," "torment," etc. For there is no state more shameful and miserable than that of the wicked. "The way of the transgressor is hard." Prov. xiii. 15. Sin is the cause, misery, shame and torment the effect. Hence

God's word looking from cause to effect speaks of the future state of the wicked—of the finally impenitent—as one of shame and torment. For this cause the rich man prayed Abraham to send Lazarus back to his friends. "For," said he, "I have five brethren, that he may testify unto them, lest they also come into this place of *torment*." In Rev. xiv. 11 we read, "and the smoke of their *torment* ascendeth up for ever and ever, and they have no rest day nor night." In Dan. xii. 2, God's word speaks of "everlasting *shame* and *contempt*," of the "bottomless pit" (Rev. xx. 3), of "eternal damnation" (Luke iii. 29; John v. 25), of "hell," etc., (Ps. ix. 17; Ezek. xxxi. 16; Matt. v. 22; xviii. 9, etc.). It is God's word speaking in the same positive terms of both the conditions of blessedness and condemnation. It looks from cause to effect in each case. It thus confirms our intuitive anticipations in each case. All who believe the Bible therefore in the one case can not do otherwise than believe it in the other.

Again, the Bible also speaks of a Judge and a Judgment Day. The psalmist declares (l. 6): "And the heavens shall declare his righteousness, for God himself is Judge." "And (Ps. ix. 8) he shall judge the world in righteousness, he shall

minister *judgment* to the people in righteousness." Felix trembled when Paul "reasoned of righteousness, temperance and judgment to come." (Acts xxiv. 25). For more passages on this point the reader may see Ezek. vii. 3 ; Matt. v. 21, etc. ; Rom. i. 32 ; 2 Tim. iv. 1 ; 1 Pet. iv. 5.

In civil law the judge sits as the executor of the law. He pronounces the penalty prescribed by the law. Since therefore the law of God is the basis of all law, and since both the Judge and the Day of Judgment have been appointed and the law and its penalties fixed, we naturally expect the infliction of the penalty. For why have a law, a Judge, and a Judgment Day, if it is not the divine purpose to execute the law. Anything short of this would be an injustice to those for whose benefit the law was given, and to him who came to redeem us from the curse of the law, as well as make God, the author of the law, a liar. Of the Jews it has been written (Rom. iii. 3, 4) : "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid : Yea, let *God be true*, but *every man a liar* ; as it is written : "That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Hence the inspired

writer (Gen. xviii. 25) pertinently asked : " Shall not the judge of all the earth do right ? "

Let it be further noted that God has made provision for every want or expectation of his creatures. For example, man intuitively looks for an object of worship. From the depth of his heart comes welling up that desire for worship—not alone in Christian, but in all lands. The disposition to worship is as universal as the human race.

A people without some object of worship has never been known. The heathen, the pagan, the Christian—all have their objects of worship. God created in man this disposition. He created us religious, worshipful beings. To meet this want, and deeming it proper that the creature should worship the creator, God has said, " I am the Lord thy God, thou shalt have no other gods before me." But the disposition to worship anticipates as the consummation of worship, a future state of rest and peace and glory, like unto the state of the Creator. Hence, the anticipations of a future, eternal, spiritual, blissful home. To meet these expectations our Lord said, " I go to prepare a place for you, that where I am there ye may be also." John xiv. 3. " Come unto me all ye that labor and are heavy laden, and I will give you

rest." And we need not multiply these promises of God to assure the reader of the ample provisions which God has made for this want, as the fact is involved in our earnest longings for its realization.

But the intuitive sense of wrong, condemnation and consequent expectation of punishment for sin, is as universal as the disposition to worship. The heathen, in times of distress, or any sore calamity, resort to almost anything in order to appease the supposed wrath of their gods. Why? Because simultaneously with the sense of sin, and consequent condemnation, comes also the intuitive expectation of judgment and consequent punishment. Under such a conviction, the famous infidel Voltaire uttered his dying sentence: "I look behind me, and all is dark; I look before me, and all is dark; soon I shall make a leap into the dark!"

Recognizing therefore, all these wants and expectations, and God's provision for them, the only logical conclusion can be that God has provided for and will justly mete out to every transgressor of his law according to their intuitive expectations. For if we believe his promises to provide for the longings of the soul in the one case, shall we not believe his threat to provide the expected punish-

ment in the other? Analogy presses its claims alike in each case.

Thirdly, let us consider the direct teachings of God's word on this subject—What does it say?

The Bible is replete with God's promises to His people. They are as the sands of the sea shore. But God is not partial—He is no respecter of persons. His warnings and threats to the wicked are as numerous as His promises to the faithful. He would not give any occasion for any "in the last great day" to rise up and say "Lord, why hadst thou not revealed unto us the terror of the law and the fierceness of thy wrath?" Beginning therefore with Job xxi. 29, 30, let us read a few passages from God's word regarding the future prospects for the wicked. "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." And from Psalm xcii. 7, "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." And (ix. 17) "the wicked shall be turned into hell, and all the nations that forget God." And then turning to the evangelical prophet (Isa. iii. 10, 11) we read: "Say ye to

the righteous that it shall be well with him, for they shall eat of the fruit of their doings. Woe unto the wicked ! it shall be ill with him ; for the reward of his hand shall be given him." From Dan. xii. 2: " And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And yet one more passage from the Old Testament (Mal. iv. 1): " For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Upon these unmistakably clear passages no comment is needed, and we turn to the New Testament for further instruction.

Our Universalist friends seem to comfort themselves with the thought that the Old Testament was given under a dispensation of law, when the Lord moved the people with the "*terror of the law*," but that the New Testament was given in a dispensation of grace and mercy, when God would move the people by love awakened in their hearts by the atoning blood of Christ. But the vanity of this hope will be seen after a few quotations.

Listen to the words of our Lord (Matt. viii. 11, 12), "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." Again (xiii. 36-42) we read: "Then Jesus sent the multitude away and went into the house; and his disciples came unto him saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of the kingdom all things that offend, and them which do iniquity, and *shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.*" Our Lord was asked for an interpretation of his parable of the tares, and in response to the disciples' request gave them this

passage, which is so unmistakably clear that there can be no hope for mercy to the impenitent. But this is not all: Hear him again (Matt. xxv. 41, 46): "Then shall he say also to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; and these shall go away into everlasting punishment." Again it is written (2 Pet. ii. 4-9): "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person * * * bringing in the flood upon the world of the ungodly. * * * * The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." That is to say, that if God did not spare the angels that sinned, but cast them down to hell; and if he did not spare the old world, saving only the just person, and reserved the rest unto judgment, then there can be no hope for the finally impenitent. In Revelation xiv. 10, 11, it is written of this same class: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire

and brimstone, * * * * and the smoke of their torment ascendeth up forever and ever."

And thus we might indefinitely multiply passages from God's word on this subject. But with one more citation we leave the matter for the reader's prayerful consideration. Let us read Matt. xii. 31, 32: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

In this passage we are simply taught that there is a sin which for its heinousness has transcended the bounds of penitence, and hence is without the reach of love and mercy, and therefore can not, for any consideration, at any time, be forgiven. And if it can not be forgiven, the result is inevitable, and the future punishment of the wicked is established once and for all. And in view of this we do not wonder at our Lord's pertinent question (Matt. xxiii. 33): "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Dear reader, if you are not abiding in

the love and grace of God, how can you hope to escape?

Fourthly—The Duration of the Future Punishment of the Wicked.

This thought is worthy of our most serious consideration. It becomes serious because of the duration involved in the future state of the wicked. It is true, in the minds of some, the duration of the future punishment of the wicked has not been very definitely fixed. Prominent among these are Universalists and Romanists—the former believing that all will be finally saved : some being doomed for a time to the fires of hell until they have paid the penalty of their sins, when they will be restored to peace with God and the bliss and glory of heaven : the latter believing that all outside of the Romish Church will be eternally lost, and that the weak and unfaithful of their Church will be committed for a time to purgatorial tortures, but at length to come into the enjoyment of heavenly blessedness. But all such expectations are, in fact, groundless ; nay more, they are all pernicious in their results. When Universalism and Romanism will extinguish their purgatorial fires, the one will increase

its piety, and the other its real consecration to God a hundred fold. The Bible leaves the impenitent in Gehenna, suffering the judicial penalty of their sins. It nowhere speaks of their restoration. Not one word is given to assure us that their punishment is of limited duration, or that the final restoration and happiness of any or all the wicked may ever be expected. But to our minds the Bible is decidedly clear on this point.

We believe that heaven, its blessedness and bliss is of everlasting duration, why? Because the Bible speaks of it as such. "God so loved the world that * * * * whosoever believeth on him should not perish, but have *everlasting life*." John iii. 16. "He that heareth my word and believeth on him that sent me hath *everlasting life*." John v. 24. "And every one that hath forsaken houses * * * * for my name's sake * * shall inherit *everlasting life*." Matt. xix. 29. "But he that soweth to the spirit shall of the spirit reap *life everlasting*." Gal. vi. 8.

All who believe the Bible at all believe that these statements mean just what they say. Upon their literal meaning depend our hopes, our aspirations—our all—for the future. The Greek word "*aionion*" ("*αιωνιον*") in each one of these pas-

sages is translated "*everlasting*." All—our Universalist and Romish friends not excepted—believe that this word means just what it says. Indeed, with any limitation of meaning and duration, our anticipations of heaven would be much allayed, to say the least. But taking God at his word, and his word here at its literal meaning, and all aspire to the glory and bliss of heaven.

But we turn now to other passages of God's word in which the same *aionion* occurs, and ask what will you do with them? Isaiah (xxxiii. 14) asked, "Who among us shall dwell with *everlasting burnings*?" In Matt. xviii. 8, it is written: "Then shall he say also to them on the left hand, Depart from me, ye cursed, into *everlasting fire* prepared for the devil and his angels." (See also Matt. xxv. 41, 46).

In each of these passages (with many more which might be mentioned) the same Greek word *aionion* is used, with the same translation. And in some of these passages the same adjective occurs twice in the same verse—"everlasting life," "everlasting fire"—with the same translation in each case. And if we believe it means everlasting in the one, we can not do otherwise than so translate it in the other. If we believe God's promises

to the faithful, we can not consistently deny his threats to the wicked. To the one he promises *everlasting life*; the other he threatens with *everlasting punishment*. Therefore both must be alike true or false. The one belief inspires the penitent and faithful to deeper consecration, to greater purity of life, and quickens their zeal in the religious work, while it dooms only the impenitent to their eternal fate. The other belief dooms both, at some indefinite future time, to utter annihilation. Hence the only tenable, safe and scriptural ground of belief is that in each case the word means "*everlasting*."

But some will say, "We admit that the wicked should and will be punished. But inasmuch as both the time of sinners and their sins are finite—limited—it would be unjust to inflict unlimited—infinite punishment."

In reply to this objection we would note briefly :

1. That in the creation God imbued man with immortality, "he breathed into man the breath of life, and man became a living soul." God breathed into man of his own essence, and hence man's immortality. But that which is immortal can have no extinction or end of being. Therefore man's destiny must correspond with his immortality.

2. That God created man an intelligent, free moral agent, with both the privilege and the ability to choose for himself between good and evil ; and with the instruction that in the one case it would be life, in the other death. According to the principle of fundamental law already enunciated, the choosing presumes the consequence. Hence man having chosen the evil, and intuitively anticipated the consequences, God would virtually have thwarted man's free moral agency if he had made any change in the plan. For in so doing he would have denied man the right of his own choice, and would therefore have made himself a liar.

3. That man having chosen the evil, and thereby fallen from favor with God and from his grace, God has made ample provision, in an infinite atonement, for man's recovery, and has again given man the privilege of choosing—having set before him life and death. The privilege of an intelligent choice is now offered to all ; the atonement has been made for *all* the sins, of *all* men, for *all* time ; and the benefits of this atonement are infinite. Therefore, the punishment for those who reject such a provision must be commensurate with the restitution effected in the vicarious atonement of Christ. Man being im-

mortal, a free moral agent capable and privileged to choose for himself the grace and infinite glory of God, the only injustice in the future *eternal* punishment of the wicked is on the part of the doomed, and not on the part of God. All the injustice done, sinners do to their own souls. But the justice of God demands that the future punishment of the wicked be *eternal, everlasting*. In the language of another, "I do not accept the doctrine of *eternal punishment* because I delight in it. I would cast in doubts, if I could, till I had filled hell up to its very brim; I would destroy all faith in it. But that would do me no good; the thing would still remain—I could not destroy it. Nor does it help me to take the word '*everlasting*' and put it into a rack like an inquisitor until I make it shriek out some other meaning. I can not alter the stern fact. It will stand while eternity lasts."

But "eternity!" who can measure its duration! Suppose, after one of our most violent snow storms, which covers the earth deep for thousands of miles, one single flake were melted in a thousand years; or, if a single beam of the sun's rays stood for a year, and as many years were added as there have been rays flooding the earth since the sun began to shine; or if a single drop of the

ocean were exhaled in a million years, till the last drop were taken up ;—though we can not conceive of such apparently almost interminable periods, yet though we could, eternity would stretch as far beyond them as though they had not yet begun.

" Ah ! must I dwell in infinite despair,
 As many years as atoms in the air ?
 When these expire, as many yet in store
 As grains of sand that crowd the ebbing shore ?
 When these are gone, as many to ensue
 As blades of grass on hills or dales that grew ?
 When these pass o'er, as many left behind
 As leaves of forest shaken by the wind ?
 When these run out, as many on the march
 As brilliant lamps that gild yon azure arch ;
 When these are past, as many, many more
 As moments in the millions past before ;
 When all these dreadful years are spent in pain,
 And multiplied by myriads again,
 Till numbers drown the thought : could I suppose
 That then my wretched years were at a close,
 This would afford some ease : But ah, I shiver
 To think upon the dreadful word '*Forever* ! ' "
 The burning gulf where I blaspheming lie,
 Is time no more—but vast "*Eternity* ! "

But we could not close this chapter without a moment's attention to

The Nature of the Future Punishment of the Wicked.

I do not believe, as some have taught, in the literal outpouring of "fire and brimstone" upon the wicked as a necessary constituent of hell. For the Bible does not present the future state, either of the righteous or the wicked, as essentially material, but of *spiritual things*. Material figures are used in some passages of God's word to convey to the mind some conceptions of the fearful tortures of the wicked, in eternity writhing with agony in the flames of God's eternal wrath. And this idea does not detract, but rather adds to the severity of the punishment. The joys of heaven magnify as we are changed from glory to glory, into the image of him who sits upon the throne. So the woes of hell will also magnify as the wicked fall deeper and deeper into the power and image of the demon that beguiled them there.

Could we conceive of the wicked suffering under a continuous and most bitter remorse of conscience, with all their guilt in all its heinousness looming up before them; conceive of them as *seeing nothing* but *their sins*, as *thinking of nothing* but *their sins*, as *feeling nothing* but *the guilt of their sins*, augmented by the taunts of

heavenly felicity, once so near and so freely offered, is now lost forever; conceive of their banishment from all good, of banishment from all the salutary influences of good society; banished from friends and home and parents; conceive of their state in the society of blasphemers, drunkards, sorcerers, murderers and such like, all in a pandemonium of raging demons, with their very abode trembling with their fearful groans and terrific howlings; conceive of them "cast into outer darkness"—"into the blackness of darkness," "into the bottomless pit," with the infinite and eternal wrath of God constantly pouring into their souls, and written over it all—"Doomed Forever"—and we have but a meagre conception of hell.

But O! that thought "Forever!" There are many sufferings tolerable only because they are believed to be of short duration. In this world health fails, the hope of recovery vanishes, and we count the weary hours till we may find a happy release in death. But O! there is no death in hell. Death, which is a monster on earth, would be an angel there. If death could go there, all the damned would fall down and worship him, every tongue would sing, and every heart would praise,

each cavern would echo with a shout of triumph, till all was hushed, and silence brood where terror reigned. But no ! the terrible reality is this : “*their worm dieth not and the fire is not quenched.*” Mark ix. 44. “And the smoke of their torment ascendeth up for ever and ever.” Rev. xiv. 11. O the destiny of the unsaved ! who can comprehend it !

My dear reader “knowing therefore the terror of the Lord,” if you have not already arranged to escape it, will you not arrange to escape it by embracing Christ and his love, and by the riches of His grace come into the enjoyment of the riches of His glory ? For to the wicked “it is a fearful thing to fall into the hands of the living God,” but to the righteous it is joy and pleasure forever more. May a thoughtful and prayerful consideration of this subject lead you to peace with God through our Lord Jesus Christ, is the prayer of your humble servant. Amen.

CHAPTER XV.

HEAVEN.

“THERE is a heaven :

This shred of life can not be all the web
Nature hath wrought to govern divine spirits ;
There is a heaven, because there's misery.
The divine power, ever blest and good,
Made not the world for an ill-natured jest,
To sport himself in pains of those he made.”

Whatever skeptics may say of a hereafter, however stubbornly they may deny it, the very mention of heaven awakens our aspirations and quickens our emotions. Moody once met an old friend, and as he took him by the hand and began to inquire about his family, the tears came trickling down his cheeks as he said : “I haven't any now.” “What,” said Moody, “is your wife dead?” “Yes sir,” said the man with trembling lips. “And all your children too?” “Yes, all gone,” he added almost convulsed with grief ; “and I am left here desolate and alone. But—but—I am going to see them over there.” Ah ! that hope ! “I am going to see them

over there," how cheering ! The only balm for that wounded and broken heart.

" Tell me, my secret soul,
O, tell me, hope and faith,
Is there no resting place
From sorrow, sin and death ?
Is there no happy spot
Where mortals may be blest
Where grief may find a balm
And weariness a rest ?

Faith, hope and love—best boons to mortals given—
Waved their bright wings, and whispered :
Yes, in heaven ! "

A bright-eyed little girl, who had heard her teacher talk about heaven, on her return home with a look mingled with joy and deep concern, asked, " Papa, where is heaven ? " " Up there," was the prompt response. Where heaven is, God has not definitely told us. But the Bible teaches that it is above us. Though God is everywhere present, his special dwelling place, we are told, is in heaven. For (Ps. ciii. 19) " The Lord hath prepared His throne in the heavens." And the Bible speaks of heaven as above us. In the song of Moses, (Deut. xxxiii. 40) we read, " For I *lift up* my hand unto heaven, and say, I live forever." After God had made his everlasting covenant with Abra-

ham and left off talking with him, we read (Gen. xvii. 22.) "And God *went up* from Abraham." And Jacob went out from Beersheba toward Haran, and as night came on, made him a pillow of stone "and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the *top of it reached to heaven*, and behold the angels of God ascending and descending on it. And behold *the Lord stood above it*," &c., Gen. xxviii. 12, 13. And Job (iii. 4), lamenting the day of his birth, exclaimed, "Let not God regard it *from above*." Jesus speaking of himself (John iii. 31), whence he came, &c., declared, "He that cometh *from above* is *above all*. * * * He that cometh from *heaven* is *above all*." And of his departure out of this world we read (Acts i. 10): "And while they looked steadfastly toward heaven as he *went up*, behold two men stood by him in white apparel, which also said, Ye men of Galilee, why stand ye *gazing up into heaven*? This same Jesus which is taken *up from you into heaven* shall so come in like manner, as ye have seen him go into heaven."

Yes, heaven is "up there"—it is above us. But just where, God will do with us as he did with Abraham in regard to the promised land,—He will show it to us when we get there. And in order to

get there, it is of paramount importance that we have Abraham's faith and obedience, to follow promptly and cheerfully wherever God may lead us.

Heaven a Place.

A great many persons imagine that anything said about heaven is only a matter of speculation. They talk about heaven like the air. With their peculiar ideas of spiritual being, and of the abode of spirits, men have almost lost sight of the fact that *heaven is a place*. But Paul (Heb. xi. 16), speaking of the Christian's longing for heaven, says, "But now they desire a better country, that is, an heavenly : wherefore God is not ashamed to be called their God : For he hath prepared for them a city." Here the Apostle carries our minds away from this worldly, sinful, sorrowful country, to a better one ; from the cities of time, built at the hands of men, "to a city which hath foundations, whose builder and maker is God." Heb. xi. 10. Language like this bespeaks locality. John, when an exile on the isle of Patmos, was carried away of the Spirit into a great and high mountain, where God gave him a view of that great city. For his description of it see Rev. xxi. 10-27. It is the most specific as well as the most graphic descrip-

tion of heaven which God has anywhere given us. And every candid reader will at once conceive that it is in every particular as much the description of a real place as that of Jerusalem, Babylon or Nineveh, or any other of the great cities of the Bible. Moreover, it is also spoken of as God's "dwelling place" (1 Kings viii. 30); as "a house not made with hands, eternal in the heavens." Jesus said (John xiv. 2), "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a *place* for you." Surely this means something. It clearly and evidently indicates locality. For he immediately adds, "And if I go and prepare a *place* for you, I will come again and receive you unto myself, that *where I am there ye may be also.*" Thank God for such a promise.

But a matter of far more vital importance for consideration is

The Occupants.

Who will they be? John Newton once said : "When I get to heaven, I shall see three wonders there. The first wonder will be to see many people there whom I did not expect to see ; the second wonder will be to miss many people whom I did

expect to see ; and the third, and perhaps the greatest wonder of all, will be to *find myself there.*"

We are *scarcely saved !*

" Sing, ye bright angelic choir ,
Praise the Lamb enthroned above ;
Whilst astonished, I admire
God's free grace and boundless love.
That blest moment I received him
Filled my soul with joy and peace ;
Love I much ? *I've much forgiven ;
I'm a miracle of grace.*"

But the Bible clearly defines who shall and who shall not enter heaven. The point of difference in the ideas of men and divine revelation is in the standard of measurement and of judgment. We are told (1 Sam. xvi. 17), " For the Lord seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart." But of two things we may feel positively certain : First, that the society of heaven will be a select one. None but those clad in the wedding garment will be there. All will be clad alike there. There are a great many kinds of aristocracy in this world, but the aristocracy of heaven will be one of universal love and holiness. The humblest sinner on earth, cleansed by the blood of Jesus Christ, will be an aristocrat in heaven. And, second,

that God will make no mistake in the selection or admission of the occupants to heaven. All who are found worthy will be admitted there. Who then will be found worthy? This is the all-important question. And to this we answer :

1. That all who die in their infancy will be admitted there. In answer to the disciples' inquiry, "Who shall be the greatest in the kingdom of heaven?" Jesus called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Here our Lord makes a little child the standard of worthiness for admission into heaven. According to Mark x. 14, it is written, "Suffer little children to come unto me, and forbid them not, for of *such is the kingdom of heaven.*" Yes "of such is the kingdom of God!" Dear reader, have you been bereft of some dear little one? Be consoled and comforted with the fact that they have only joined the company of angels where, if faithful unto the end, you will be permitted to join them by and by.

2. All who have become new creatures in Christ

Jesus and remain steadfast in their faith even unto death will be admitted there. In the language of our Lord (John i. 12, 13), "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Again, (John iii. 3, 5, 7), "Jesus answered and said unto him, "Verily, verily, I say unto thee, *Except a man be born again*, he can not see the kingdom of God. And because Nicodemus could not understand this, by way of explanation, "Jesus answered and said unto him, "Verily, verily, I say unto thee, *Except a man be born of water and of the Spirit he can not enter into the kingdom of God.*" Marvel not that I said unto thee, "*Ye must be born again.*" And to assure the people of Galatia that neither the covenant relation of their fathers, nor anything in the ceremonial law, would avail anything, Paul declared (Gal. vi, 15), "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Neither Christian parentage, nor a nominal profession of faith, nor any other good thing short of a new creature in Christ Jesus, will secure an entrance into the mansions above. And hence, when

John was permitted to take the wonderful view of heaven, one of the elders inquired of him, "Who are these which are arrayed in white robes? And whence came they?" John answered him, "Sir, thou knowest." And the elder said, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. vii. 13, 14.

From these passages of Scripture, and the many more which might be given, it will become quite clear to our readers who will be the occupants of heaven. And with this test you will not wonder at our Lord's language (Matt. xxii. 14), "For many are called, but few are chosen." The important question is, *How is it with me? How is it with you?*

A matter of no little importance also to the occupants of heaven will be

Its Duration.

Of God it is said (Ps. cii. 27), "But thou art the same, and thy years shall have no end." And of His Son it is written (Heb. xiii. 8) that He is "the same yesterday, and to-day and forever." And this same Jesus has promised (John xiv. 3), "And if I go and prepare a place for you, I will come

again, and receive you unto myself, that where I am there ye may be also." With Christ forever ! Ah, yes, He is "the same yesterday, *to-day and forever.*" "*Thy years shall have no end.*" But ordinarily the mind, or even the keenest imagination, does not comprehend the thought in the words "forever," "no end," etc. Suppose we try to aid our conceptions of these terms in the use of some figures. Suppose, for a moment, that the Bible used the words *a trillion of years, to represent the life to come*, instead of *eternity* or *forever*. A trillion according to American notation is a million multiplied by a million, the number expressed by a unit with twelve ciphers annexed. Suppose now that that was to be the measure instead of "years that have no end." How long do you think it would take to count a trillion ? Suppose you would count as fast as your pulse beats, day and night, without any rest to eat or sleep. Your pulse beats seventy times a minute, there are sixty minutes in an hour ; at that rate you would count 4,200 per hour, in twenty-four hours, or one day, you would count 100,800, in 365 days, or one year, you would have counted 36,792,000. Take this result and multiply it by 30,000, and you get your first trillion of years, or this number, 1,103,760,000,000.

If then it takes thirty thousand years to *even count one trillion*, what must it be to live through a trillion of years? If Adam had commenced 6,000 years ago to count and continued till now, he would have been but one-fifth through—he would need to live five times as long to finish his count. Now if the duration of heaven ran on through the ages represented by this trillion of years, what a boon that would be for the redeemed in glory. But the glorious reality will be, "*thy years shall have no end.*" When a trillion of years will *have* rolled away, "eternity" in heaven will have scarce begun.

Our Happiness in Heaven.

Happiness is universally desired and sought by man. There is no one object so universally sought as this. But alas! how many mistake the proper source of all true happiness. The only source of true happiness in this life is in a life with Christ, and the only perfect happiness will be in heaven. David (Ps. xvii. 15) said, "*I shall be satisfied when I awake in thy likeness.*" God designed that we should be a happy people, and ever since the fall He has provided for our happiness in this life, and for our perfect happiness in that which is to come. Our perfect happiness there will consist :

1. In the absence of all the consequences of sin, "Flesh and blood can not inherit the kingdom of God" (1 Cor. xv. 50.) "For this corruptible must put on incorruption, and this mortal must put on immortality." There will be no "sorrow, nor crying, neither shall there be any more pain." Oh, no! "For the former things are passed away." Rev. xxi. 4. Ah! where is the home in all the earth that has escaped all these? Happy is that home, where, in their youthful vigor, love and aspiration have held supreme sway—where there is no sorrow, nor crying, nor any pain. *Blissful home!* But in heaven there will not be even a sight or thought of these. For "God shall wipe away all tears from their eyes." Blessed comfort! "And there shall be no more death there." Ah no! Death is swallowed up in victory."

A Christian lady, on her death bed, in reply to a remark of her brother, who was taking leave of her to return to his distant residence, that he should probably never again meet her in the land of the living, answered, "Brother, I trust we shall meet in the land of the *living*. We are now in the land of the *dying*." Happy is that place from which every thought of death has been banished. But the blissful thought is in the fact that in the

resurrection God will wipe away the last vestige of every remnant of sin. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." Rev. xxi. 27.

2. Our spiritual purity will contribute much to our happiness in heaven. Here in this life of sin, we think ourselves happy when, for a time, we are in the company of saints, where all is peace and harmony, where not a harsh word is heard, but all are words of love and cheer; where the spiritual atmosphere is exhilarating and inspiring; and where the joys of salvation are beaming from every countenance. But these gatherings are infrequent and of short duration. When the three disciples were with Jesus on the Mount of Transfiguration his glorified appearance produced such an ecstasy of feeling that Peter proposed to erect there three memorials of that glorious event. But of the just made perfect it is written (1 John iii. 2), "Beloved, * * * it doth not yet appear what we shall be; but we know that when he (Christ) shall appear we shall be like him for we shall see him as he is." Ah! "be like him"—like our ascended Lord? Enjoy all the perfections of his moral purity? And be partakers of his divine

nature? Ah yes, our souls, bright with God's brightness, pure with God's purity, and warm with the glow of his perfect love, and clothed with his glory, we "shall be like him and see him as he is." Supremely happy will be that state! And hence we will have

3. A perfect ability to enjoy heaven.—"We shall be like him." "For now we see through a glass darkly; but then face to face: Now I know in part; but then I shall know even as also am I known." 1 Cor. xiii. 12.

But our capacities to enjoy will differ: Like sundry vessels, whereof some are larger and some are smaller, if cast into the sea, some will receive more, some less, and yet all will be full, and there will be no want in any; so among the saints of God in heaven—some have more of glory, and some less, and yet all, without exception, will be full of the glory of God. God's spiritual temple contains vessels of various dimensions; but all are filled with the same spirit from the communicable fullness of Christ; as the prophet describes it, "vessels of small quantity, from the vessels of cups even to all vessels of flagons." Isa. xxii. 24. "But filled with all the fullness of God" will be all that the saints, both small and great, can desire.

We shall all be full, that will be enough. But, whether great or small, everyone's capacity to enjoy will be perfected. We shall see and know perfectly ; the sense of sight, to see the fullness of glory ; the sense of hearing, to hear perfectly the enchanting melodies of the heavenly choir ; and the emotions, to drink from the rivers of pleasure.

4 Our associations in heaven will aid in perfecting our happiness. In this life we gather in the choicest assemblies and we count ourselves happy. Some are rich, and some are poor ; some are clad in silk, and glitter with ornaments of gold and diamonds, and some are in the more ordinary attire ; some are intelligent, while others are illiterate ; some are appreciative and inspiring in their manners and address, while others are inappreciative and repelling in their very appearance ; some are kind and gentle, others are unkind and gruff. But in heaven it will not be so. We will all wear the same robes of pure white ; we will all wear the same crowns, decked with the same jewels ; we will all be moved by the same spirit of love ; we will all be full of the glory of God ; our associates will be the choice from all the lands of earth. On the isle of Patmos, John " beheld, and lo, a great mul-

titute which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. vii. 10. O, what a gathering that will be ! With God and the Lamb upon the throne, the innumerable multitude of the redeemed, led by angels, archangels, seraphim and cherubim in their "new song"—there will be joy indeed.

5. There will be joy in the recognition of friends and loved ones.

" When we hear the music ringing
In the bright celestial dome—
When sweet angels' voices singing,
Gladly bid us welcome home
To the land of ancient story,
Where the spirit knows no care,
In that land of life and glory—
Shall we know each other there ? "

Yes, indeed ; it did not require an introduction of the disciples to Abraham, and Moses, and Elias, on the mount of transfiguration. Oh no ! The joy of that meeting was as indescribable as that in the meeting of old and tried friends. Lazarus did not

need an introduction to Abraham, into whose bosom he was carried. Heavenly recognition, we are glad to say, is put upon a different basis from that in this life. Here our want of confidence in each other obscures our knowledge, and remembrance and appreciation of each other. But there our faith in God and our transfiguration to His glorious image will have perfected both our confidence in and our knowledge of each other, and "we shall know even as also we are known."

Heaven is presented to us under different figures. Among them is that of "a *great supper*," "the marriage feast," etc. Much of the enjoyment therefore must come from our knowledge of each other as guests. Imagine yourself at a feast where, though you may have known many who surround the table, you are, by some obliviousness of mind, ignorant of them all. The incertitude in which you are placed robs you of much of your joy—for you are alone. But suppose that the mist rolls away, and that you recognize in the countenances before you the old familiar faces of loved friends. At once you become conscious of a felicity of which you otherwise would have been deprived. So it will be in heaven. Sitting down with Abraham, Isaac and Jacob, with Moses and Elias, in

the kingdom of heaven, we will intuitively recognize as our companions those who were the excellent of the earth—"our friends tried and true"—and be reunited with those who divided our cares and doubled our joys in this world of mingled sorrows and delights. In view of the fact that we are social beings in our very constitution, God has, in his goodness made provision for the perfection of this, as well as the other faculties and powers of our being, in heaven; and we shall know and enjoy each other there. Families will gather there, with loved ones separated by the roll of many long years, to renew their friendship in the perfect love of God—unite in perfect love forever.

"Where the bond is never severed,
Partings, claspings, sobs and moans,
Midnight waking, twilight weeping,
Heavy noontide, all are done.
Where the child has found its mother
Where the mother finds her child;
Where dear families are gathered
That were scattered on the wild.

* * * *

Where we find the joy of loving
As we never loved before,
Loving on unchilled, unhindered,
Loving once, and never more."

But the climax of our joys will be reached

6. In the infinite riches and splendor of heaven. The enjoyment of both riches and splendor depends upon certain preparations for that special purpose. In this world the cup of pleasure and satisfaction may be brimming and yet never full, because it is never without a leakage. Wealth may have accumulated around us as about Solomon, and yet with the spontaneous cry of Solomon's words, "all is vanity." But in the resurrection this imperfection—this consequent of death—will be wholly swallowed up in victory. The disciples on the mount of transfiguration were in the presence of a glory which they could not then behold, but fell on their faces. Paul, on his way to Damascus, was confronted with the glory of God and stricken blind with it. When afterwards he was caught up into the third heaven he "heard unspeakable words, which it was not possible for man to utter." John on Patmos saw what was too sublime to reveal to man. Why all this? Because, "having our understanding darkened," "we now look through a glass darkly." But in the morning of the resurrection, as we awake in Christ's likeness, our eyes with every power of soul will open to the riches and full glory of God.

We talk of riches when we have a title to some land, with palaces and barns, herds of cattle, bins full of grain, and gold in our coffers. We eat and drink, and view and enjoy them in a measure for a few short years, and then die. But see, there is a home whose realms are boundless in circumference and eternal in its roll of years. It is decked all over with mansions of divine architecture, finish and furniture—with conveniences contrived by the divine mind—in the midst of the holy city, with its majestic walls of jasper, whose foundations are garnished with all manner of precious stones, with twelve gates of pearl and the streets of pure gold, and in the midst of it the temple and throne of God. From beneath it flows a river with waters clear as crystal, and by its side was the tree of life. "And there was no night there. Oh no, there is no need of night for sleep there. Blissful, eternal day! And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. Nay, and all its inhabitants do "shine as the sun in the kingdom of their Father,"—all do shine with the effulgent glory of God. And these, with the fullness of Christ and his glory in us, will be riches and splendor and happiness

-

enough for me ! With real wonder, and joy unspeakable, we can truly sing :

- " Who are these in bright array,
This innumerable throng,
Round the altar night and day,
Tuning their triumphant song ?
Worthy is the Lamb, once slain,
Blessing, honor, glory, power,
Wisdom, riches, to obtain
New dominion ev'ry hour.
- " These through fiery trials trod,
These from great afflictions came ;
Now, before the throne of God,
Seal'd with His eternal Name,
Clad in raiment pure and white,
Victor palms in every hand,
Through their great Redeemer's might,
More than conquerors they stand.
- " Hunger, thirst, disease unknown,
On immortal fruits they feed :
Then the Lamb amidst the throne
Shall to living fountains lead.
Joy and gladness banish sighs ;
Perfect love dispels their fears ;
And forever from their eyes
God shall wipe away their tears."

Thank God for the hope of heaven, with all its untold riches and glory !

APR 11 1911



One copy del. to Cat. Div.

APR 11 1911

LIBRARY OF CONGRESS



0 021 064 248 1